The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, No. 21.—WHOLE NUMBER 1218.

JOHN HECKER, PROPRIETOR. NEW-YORK, JULY 22, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,.......... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

THE CHURCH AT HOME.

Connecticut.—On Sunday the 9th inst., Bishop WILLIAMS visited the parish of South Glastonbury, and confirmed *twelve* persons, one of them being a cripple to whom the rite was administered in private.

Western New York.—On Sunday the 9th inst., Bishop DELANCEY visited St. John's church, Clyde, and confirmed *six* persons. In the afternoon of the same day, he was at Grace church, Lyons, and confirmed *four*.

New Jersey.—On Wednesday, 12th July, the Bishop laid the corner stone of Grace Church, Plainfield, and made the address. There were present the Rev. Messrs. COE, the Missionary, R. C. MOORE, PEET, CLARKSON and ROWLAND.

On Thursday, 13th, the Bishop dedicated the Chapel School-house, for the new parish of Christ church, Elizabethtown. The request to consecrate was read by the Rev. EUGENE AUGUSTUS HOFFMAN, the rector elect, and the sentence of Consecration by the Rev. Mr. STUBBS. Morning Prayer was read by the Rev. Messrs. PEET and CLARKSON, the Rev. Messrs. LOWELL and ELMENDORF (of the Diocese of New York) reading the lessons. The Bishop preached the sermon, and administered the Holy Communion. The Rt. Rev. the Provisional Bishop of NEW YORK read the Ante-Communion service, the Rev. RICHARD CHANNING MOORE reading the Epistle. There were also present, the Rev. Messrs. J. D. L. M. MOORE, STEWART, MERRITT, ROWLAND, GOODWIN, BABBITT (the Assistant Minister) and JOSHUA SMITH, and the Rev. Messrs. LEONARD, MCVICKAR, HOPKINS, PETERS, ALLEN, and STERLING, (of the Diocese of New York.)

In the afternoon, the Bishop laid the corner stone of Christ church Rectory, and made the address. There were present the Rev. Messrs. HOFFMAN, (the rector elect,) STUBBS, J. D. L. M. MOORE, CLARKSON, STEWART, ROWLAND, and BABBITT, (the Assistant Minister,) and the Rev. Messrs. LEONARD, HOPKINS, and STERLING, (of the Diocese of New York.)

On Friday, the Bishop instituted the Rev. EUGENE AUGUSTUS HOFFMAN into the rectorship of Christ church, and admitted Mr. CHARLES FREDERICK HOFFMAN to the holy order of Deacons. Morning Prayer was read by the Rev. Messrs. STEWART and ROWLAND, the lessons by the Rev. Messrs. HOPKINS and BABBITT. The candidate was presented by the Rev. Mr. STUBBS. The Bishop made the exhortation and administered the Holy Communion to the clergy, and, then, the newly-instituted rector, to his congregation. There were present the Rev. Messrs. CLARKSON, J. D. L. M. MOORE, and COE, and the Rev. Messrs. LEONARD and STERLING, (of the Diocese of New York.)

Ohio.—On Sunday the 2d inst., Bishop MCILVAINE visited the Texas Mission, established in the northwest part of the city, by the Extension Society of St. Paul's church, Cincinnati, and confirmed *fourteen* persons. This was the first confirmation held at the Mission, and nearly all the candidates were young.

Illinois.—Bishop WHITEHOUSE, in making a partial visitation of his diocese, arrived at Jubilee College on Saturday, on which day a meeting of the Trustees of the College was held.

On Sunday, the 10th of July, being the fourth after Trinity Sunday, the Bishop preached, confirmed, and administered the Holy Communion, at the College chapel. Several clergymen were present who happened to be at the College, either as Trustees, or Examiners of the students of Theology.

In the afternoon, the Bishop visited the parish of St. Luke, Kickapoo, and preached. One person received the rite of confirmation. R. F. S.

Wisconsin.—Bishop KEMPER, it is said, has signified his acceptance of the Episcopate of this Diocese, to which he was unanimously elected a short time since. He will continue for the present to exercise his Episcopal Missionary jurisdiction over Iowa, Minnesota, and Nebraska.

Florida.—On the 29th ult., Bishop RUTLEDGE laid the cornerstone of Trinity chapel, at Bel Air—the summer retreat of citizens from Tallahassee, and the surrounding country. The site for this building was given by JOHN BEARD, Esq., and the means for erecting it provided by the members of this congregation, without any assistance from abroad. The sittings are to be *free*.

On Whitsunday, the 4th ult., the Bishop administered confirmation in St. John's church, Tallahassee, to eight persons.

The Southwest.—The *Spirit of Missions* for July has the following in reference to the labours and successes of Bishop FREEMAN in his huge Diocese, huge, that is, territorially:

The following extract of a letter from our worthy Missionary Bishop of the Southwest will give some idea of the toils and hardships to which the chief pastors on the frontier are subjected. A long absence from home, toilsome journeys, many discouragements, small congregations, a sense of loneliness and isolation, are their weary lot and daily experience. The Missionary Bishop and the Domestic Missionary have not, as they should have, from the Church, a proper appreciation of their toils and trials, nor such sympathy and interest as their labours and their cause demand. They well deserve the cordial sympathy and earnest prayers of every member of the Church:

"I am approaching the termination of my present laborious visitation, expecting to leave this place on Thursday, and spend one day in Huntsville, next Sunday in Crockett, the Sunday after in Nacogdoches or San Augustine, and thence to Grand Ecore or Red River, where I must take steamboat for New Orleans, in order to reach home. I have visited Christ church, Houston, where I preached twice and confirmed *four* persons; Trinity church, Galveston, preached three times and confirmed *seven;* Christ church, Metagorda, and preached twice; Indianola I preached twice; Port Lavaca, preached twice and confirmed *three.* San Antonio, preached four times and confirmed *nine;* Seguin, preached three times and confirmed *eleven;* Lockhart, preached three times and confirmed *nine;* Gonzales, preached four times and administered the Holy Communion; which I did also at Lockhart and Seguin. Lagrange, preached twice and confirmed *one;* Independence, preached once and confirmed *one;* Chapel Hill, preached three times, confirmed *one,* and administered the Communion; Washington, preached twice and confirmed *one;* Anderson, the Annual Convention being in session, from Thursday to Monday, there were services each day, besides Sunday, when there were three distinct services; an Ordination was held in the morning of that day, when the Rev. J. W. DUNN was admitted to the Priesthood, and GEORGE ROTTENSTEIN and HANNIBAL PRATT, candidates in the Diocese, were ordained Deacons. On the occasion of the ordination I preached. In the evening confirmed *seven.* Service was again held on Monday morning, and at night, when the newly-ordained Deacons preached.

"The ministry of the Rev. Mr. DUNN, Missionary at Lockhart, Seguin, and Gonzales, where he had been officiating less than nine months, has been unusually blessed. Many have been awakened to a salutary concern for their salvation—numbers baptized; *twenty* persons confirmed, three parishes organized, and that in a region where the services of the Church had never been performed until the present worthy Missionary entered upon his work there. We have now one candidate for Orders (just received). I have confirmed in the Diocese *seventy* persons since the Convention of last year. The clergy now number *twelve,* and one more will be added in the course of a few weeks, from Alabama. But there is work enough for as many more."

California.—We subjoin from the *Spirit of Missions* an account by Bishop KIP of his first visit to the mining districts. It is dated, "San Francisco, April 28th, 1854:"

At 4 P. M., Easter Monday, I left San Francisco in the steamer for Marysville. At the same time the *Columbia* left the wharf, having on board Bishop and Mrs. SCOTT, on their way to Oregon. At daylight we arrived at Sacramento, and proceeding up the Feather River, at 1 P. M., reached the mouth of the Yuba, about half a mile up which is the city of Marysville. Notice had previously been given of a service for that evening, and the Methodist congregation had tendered their house of worship. We had a very good attendance—much better than could have been expected on the evening of a week-day. Marysville is a thriving, increasing place of about 8,000 inhabitants. Among them are some strong friends of the Church, who seem confident of their ability to sustain a clergyman. I have no doubt but that a man of any talent would need no Missionary support after the first year, but have the strongest congregation in the place.

Tuesday morning, 16th, I left at 7 o'clock for the mountains. The road led for many miles by the side of the Yuba River, on the flats along which, called "Longbar," hundreds of miners were working. The diggings, however, have been somewhat deserted for richer mines farther up the country; and the miners are now very much scattered, working alone, or two and three together. The river is lined for miles with their log cabins or canvas tents, and the drinking houses which, of course, spring up about all the mines.

We stopped at noon to dine at Rough and Ready, a small village, which has been created by the miners about it, and where I had intended to remain for the night, if I found it possible to arrange a service for that evening. Upon inquiry, however, I did not deem it practicable with the little opportunity of giving notice, nor could I hear of any—though I doubt not there are such—who are favourably disposed towards the Church. A single service in any of these places, properly advertised beforehand, will bring out some who may form a nucleus for gathering others. The Methodists have a small chapel here. I determined, therefore, for the present to go on to Grass Valley, four miles farther up the mountain.

When at Marysville, a gentleman had given me the name of Mr. W., of Grass Valley, as being connected with the Church—I called, therefore, at once upon him, and had a most cordial reception for myself and the object for which I came. His family are at the East, but he insisted upon our removing to his house, and at once took measures to advance my object. In company with him I called on Mr. R., whose family are warmly attached to the Church. Upon consultation with them, it was arranged that I should go to Nevada and hold a service on Friday evening, (to which place Mr. W. promised to send a notice,) and then return to spend Sunday at Grass Valley.

The next day (Thursday) it rained in torrents, probably the breaking up of the rainy season; the roads were almost impassable with mud, and I could do nothing, except in a temporary lull in the afternoon, I called with Mr. W. on some families belonging to the Church.

Friday, the storm still continued; but at 8 A. M., I set out in the stage for Nevada, four miles, on the other side of the mountain, which is one of the Sierra Nevada Range. We floundered through the mud and over the deep gullies made by the rain, with the constant fear of an upset. On the summit of the mountain the storm changed to snow, and then to rain again, as we descended the other side to Nevada.

Nevada is a place of nearly ten thousand inhabitants, crowded most compactly into a couple of ravines on the side of the mountain. It is surrounded by the most extensive mining operations in the State, which have tunnelled the mountains about in following the gold veins, and even excavated a portion of the ground on which the town stands. The manner in which I was obliged to arrange my service is a specimen of the way in which in this country, if anything is to be done, we must "*seek for* CHRIST's sheep that are dispersed abroad." I entered Nevada without being acquainted with a single individual there, or knowing that there was one in the place who would look favourably upon an attempt to introduce the Church. Mr. W. had written from Grass Valley, to Mr. B., editor of the *Nevada Journal*, but without knowing his views. I therefore called at once at his office. I found Mr. B. was not a Churchman, but had given notice of my service for that evening in his paper, which came out that day, and had procured the Congregational House of worship for that purpose. The notice brought out a few gentlemen who had been Churchmen at home, and in the course of the day I began to find we had good materials for commencing. The rain ceased towards night, still the town was ankle deep in mud—no side walks—no lights in the streets, and the notice had been but little seen. The prospect was not very encouraging. We had, however, an attendance of about 50, some of them leading men in town, who took a warm interest in the establishment of a church.

There is a small Congregational Society here, (their building would not hold 200,) a small Baptist, and a mere handful of Methodists, divided between North and South Methodists. A gentleman familiar with the statistics of the place, told me he did not believe any Sunday morning there were 500 persons at all the places of worship put together. And this is the Church-going community, in a population of 10,000! Before I left the place I met with a number of persons, nominal Churchmen at home, who here went nowhere, but assured me if our Church was established they would be regular attendants. I was urged most strongly to stay on Sunday, and promised we should have a large attendance, as full notice could then be given. This my previous engagement at Grass Valley prevented, but I promised (D. V.) to return in June and spend a Sunday.

There is little to be done in California by public services on a week-day. Everyone is too much immersed in business. The only effective way is for me to spend some days in visiting the Churchmen, "preaching from house to house," to prepare for the Sunday services. This should be my usual occupation, but at present my necessary connection with Grace church in San Francisco prevents my being absent from there often on Sunday, and thus utterly cripples my efforts. Should the time ever come that I can devote myself entirely to the waste places of the Diocese, I can then properly discharge the duties of my office by being the first Missionary in the Diocese.

After spending Saturday morning in seeking out those in any way attached to the Church, some of whom I found among the miners just without the town, in the afternoon I returned across the mountain to Grass Valley.

Sunday, 23d.—Grass Valley is an increasing village of about 3,000 inhabitants. The average attendance of those at the different places of worship may be 300. As at Nevada, however, I found individuals who now went nowhere, but offered to be the regular supporters of the Church, if a man of any ability would come among them. We had service in the morning at a public hall, belonging to Mr. R.: the attendance being about 50, but many of these the most influential men.

In the afternoon the service was at the Presbyterian house of worship, which had been offered us. The attendance was over 100. Here, too, I doubt not, by patience and labour, before one year is over, the right kind of man would have a strong congregation. To begin, the public hall, belonging to Mr. R., would be at the service of the Church as long as wanted; but two gentlemen here told me they would, if necessary, alone erect a proper Church edifice.

Now here is a simple statement of facts. There is a religious destitution here *which nothing but the Church can supply.* It needs a man of ability and of some pulpit talent, for people here have too much intellect to be attracted by mediocrity and inefficiency; but let such a man, in a true missionary spirit, station himself at Nevada, and before one year is over I believe he would have a congregation and a support such as he could not get in many years at the East. By dividing his time, too, with Grass Valley for the present, he might raise a congregation there which could soon be transferred to some one else whom he could select as his neighbour. In three years he would do a work for the Church and the interests of religion in this region, which he could not do in ten years in our older States. Were I not compelled to be at Grace church, I should spend the next month at Nevada, and devote myself during that time to organizing and establishing the Church to prepare for the coming of a clergyman.

Nevada contains thousands of young men of education, who have come out here merely from the love of gold. Cannot *one* clergyman be found competent to fill the place, who will do as much for the love of the Gospel and the souls of those who are "perishing for lack of knowledge?" I write by this steamer to one who is fully able to do so, to urge him to embark in this work. If he will not, is there no one else who will offer himself for the field?

On Tuesday I left for Auburn, following the road along the range of the Sierra Nevada, and through the Valley of the Sacramento. After a ride of 65 miles, I reached Sacramento that evening. This city has lately become the capital of the State, and at this time was particularly crowded by the meeting of the Legislature. The Vestry have lately called a clergyman from the East, and it is to be hoped will soon be supplied with a rector. The right kind of man could raise a congregation second to none in the State.

Oregon.—The Rev. JOHN MCCARTY, D. D., communicates the following "details of a missionary journey," dated "Portland, April 8th, 1854." We find it published in the *Spirit of Missions:*

I have to report, the last day of August I set out on horseback, on a tour into the Tualitan Plains and Yamhill county, for missionary duty, and by the request of the Secretary of the Committee, to ascertain the condition of the Rev. Mr. RICHMOND's claim, which he had offered for missionary purposes. On my way out I visited several families, and made arrangements for officiating on my return—spent a day and night on the claim, where I found the Rev. Mr. WOODWARD, Missionary in that part of the territory, recovering from a severe attack of sickness. Sunday, the 4th of September, I officiated at Lafayette, the county seat of Yamhill county, a small village, where a church had been organized by the Rev. Mr. RICHMOND, under promising circumstances; but his sickness and subsequent removal, with the removal of most of those who felt any interest in our Church, left it a hard and most discouraging field for the devoted labours of Mr. WOODWARD. The congregation was small, owing in part to there being at the time several camp meetings, held by different denominations in the surrounding country. The same day I held a service in the afternoon in Burton's neighbourhood, in the same county, some 15 miles from Lafayette, where the Rev. Mr. WOODWARD has had frequent services—the attendance was good, but it appeared to me there was very little to encourage a Missionary of our Church.

The next day, Monday, in the afternoon, I officiated at Wappatoo Lake, and had, for the time and population a good attendance. Here there is an Episcopal family, and several persons who are interested in the services of our Church. The following day I crossed the Chehalim Mountains, and held a service at Harris' Ferry, on the Tualitan River; the congregation was small, and I could not find any one attached to our Church. The day after, Wednesday, I wrote to Hillsborough, the county town of Washington county, a small hamlet of less than a dozen houses, officiating in the afternoon to a small congregation; at the time of the service I ascertained, by mistake, the notice had been given in Monroe neighbourhood that the service would be there, about three miles from the Court-house, where, I understood, there were two or three families attached to our Church. In September and October I made two attempts to get to the Dalles of the Columbia, about 90 miles above Van Couver, where there is a military post, at which I had been invited to officiate both times; when I got to the Cascades, about half the distance, my further progress was arrested by ascertaining that the small steamer which plies between the Cascades and the Dalles was, from some injury to the engine, unable to make her trips, rendering in vain both attempts to get to the Dalles, in which I spent six days.

The 15th of November I officiated in the evening at Astoria, near the mouth of the Columbia, to a very good congregation, but where I could find no Episcopalians; however, the importance of the place requires that at least occasional services should be held there. I may here mention, as an evidence of the time necessarily consumed in performing Missionary duty in these territories, that this visit to Astoria, though by steamboat, took me from Monday afternoon to Saturday morning.

The evening of the 16th of March I held service at the small village of St. Hellen's, about 25 miles below this. The congregation was small, but there are two families and some few individuals attached to our Church.

The 4th inst., I attended a funeral at Cathlemet, about 70 miles below this, and held a service in the evening, when the attendance was very good.

Within the last three or four months I have officiated twice on the Fourth Plain, 8 miles from Van Couver.

Besides these occasional services, I have continued my monthly evening services at Milwaukee, and my regular Sunday services at this place (Portland) and Van Couver. Here the prospects of the Church are very encouraging; the congregation has increased very considerably of late, and the number of the communicants doubled since I took charge. Within a few weeks past the vestry have been engaged in measures for the erection of a church edifice, so much needed; committees have been appointed and are now engaged in procuring a site, obtaining plans and estimates of the cost, and circulating a subscription; and although business is now very dull and money scarce, still I am confident the enterprise will succeed, and that before the 1st of November a very neat, commodious church will be built, paid for, and consecrated: and the congregation, soon thereafter, become self supporting.

We are now expecting our Missionary Bishop by the next steamer from San Francisco, and are prepared to give him a cordial reception—all rejoicing in the prospect of the Mission in these extensive territories enjoying the labours of a Bishop, from which, by the Divine blessing, we anticipate great results of good to the cause of "CHRIST and the Church."

Missionary.—The last number of the *Spirit of Missions* contains the subjoined statement and exhortation addressed "to the friends of domestic missions." We are glad, and hope all our readers are glad, to hear of all the good that is flowing this noble cause, not more noble itself, than in need of noble regards:

We need for the current year *at least* $40,000, and would rejoice in having and using $50,000. We have received already, since October 1st, the sum of $32,319-37 which, with a balance then in the treasury of $2,199 29, makes our available funds this year, thus far, $34,518 66. We rejoice in this gratifying increase; but we fear and deprecate the impression made in some quarters, that the friends of Domestic Missions may now slacken their zeal and their liberality. We have but three months left to work in, and we have much to do yet for Oregon and California, beyond our other liabilities. We ask, then, of our friends to remember us still. Individual Christians, whom GOD has blessed, will you not send us a large-hearted offering, after the example of one recently in New York, "a thank-offering" for Domestic Missions—motto, "The silver and the gold are the LORD's?" Rev. and dear brethren, if your parish has not already remembered us, will you not send us at once a collection or contribution? The Secretary will be ready and happy to present the object, wherever it may be desired, consistently with his previous engagements. There is a good spirit abroad. Brethren, pray for us: pray and give for the good cause. Roll up the liberal record of a new year of zeal and love—swell and pour forth the flowing tide of bounty and of blessing on the banks and the bosom of the noble "river which makes glad the city of our GOD."

Foreign Missions.—The following is an extract from a letter of Bishop PAYNE, bearing date, "Cavalla, West Africa, 30th January, 1854." We take it from the *Spirit of Missions:*

An English trading vessel sails from this place today, direct to Monrovia, and affords an opportunity to write to you by way of England. I gladly avail myself of it.

You have already been informed by the *Banshee,* which sailed from Cape Palmas on the 10th inst., of the safe arrival of the new Missionaries, and of the departure of the Rev. Mr. HOFFMAN and wife, with Miss COLQUHOUN, for the United States.

Dr. STEELE and Mrs. RAMBO have had slight attacks of fever, but are convalescent. The Rev. Mr. WRIGHT, who is at Rocktown, I learned on Saturday through Dr. MCGILL, was also sick of fever, though not supposed to be seriously so. All the other members of the Mission are, so far as ascertained, in comfortable health, and prosecuting their appropriate duties.

Mr. GIBSON, our secular agent at Mt. Vaughan, I am sorry to learn, is at present ill; and Mrs. THOMPSON, I have already informed you, has become too unwell to continue in charge of the girls' school at that station.

On the 15th inst., I had the pleasure of admitting to the Order of Deacons, Mr. GARRETSON W. GIBSON, our first colored candidate admitted to the ministry. He will remain this year at least at Mt. Vaughan, to assist in the High School, preach in one of the Grahway towns, and also when required in St. Mark's church, Cape Palmas.

I am now daily expecting Mr. RUSSELL, the candidate for orders at Monrovia, who is to come down by the first opportunity for ordination also.

I trust ere this reaches you, that the *Shirley,* with Mrs. PAYNE and Miss MILLIFORD, will have arrived.

ACTION OF MIND ON MIND.—Whatever draws a man out of himself, makes him wiser, and better, and happier; at least if it does not, the fault is his own, and he has to answer for abusing one of the most effectual means of improvement which Providence has placed within his power. He cannot benefit others without being benefited in return, either by the influence of his own action, his own feelings, or by the gratitude with which it is more than repaid on the part of his fellow-creatures. Ascetics may say what they please, but seclusion is neither favourable to wisdom nor to virtue, and least of all to enjoyment. The diamond is polished by diamond-dust, and the fine particles thrown off in disclosing the sparks of a hundred inferior ones may be required to bring out the lustre of a gem worth a thousand. The attrition of minds of all orders is equally necessary for perfecting the capacity of the least, and developing the excellence of the greatest.—J. MONTGOMERY.

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IDOLATRY.—To come to GOD, after He has removed all the idols in which we have confided, is not religion, but the first step towards religion—confession of folly.—MORGAN.

THE CHURCH ABROAD.

England.—We had hoped that the election of churchwarden WESTERTON had ended the difficulties at St. Paul's, Knightsbridge, however the result may have disappointed some parties. But the troubles have been re-opened, and much controversy is likely to ensue upon the new outbreak. Two of the curates—Mr. NUGEE and Mr. PARRY—have resigned, and they have published the letters which they have addressed to Mr. LIDDELL. From these it appears, that on the 18th inst. Mr. LIDDELL, the incumbent, stated from the pulpit that he would allow of no changes in the ritual and services of St. Paul's; but that having received some instructions from the Bishop of LONDON, he the next day (the 19th) wrote to his Lordship expressing his intention of complying with those suggestions; and that accordingly he instructed his curates to "read" the Litany instead of singing it as heretofore. This is the only point mentioned in the letters, and the two curates aforesaid have considered this as involving so important a principle that they have resigned, rather than comply with the order. As the point in dispute is not one ruled by the Prayer-Book, the action of these gentlemen seems somewhat hasty, and which their "duty to the Church," by which they profess to be guided, scarcely called for. We have as yet only *ex parte* statements, and they may call forth that which will give a different aspect upon the matter.

THE BISHOP OF ROCHESTER has consecrated the new church of St. Mary Magdalene, Colchester.

ARCHDEACON WILBERFORCE has addressed the following reply to the clergy of Hull, who presented to him, on his recent visitation, a protest against his book on the Holy Eucharist:

Burton Agnes, June 19, 1854.

MY REVEREND BRETHREN: I might express my surprise that my visitation, when to judge the acts of the clergy is my official duty, should have been selected by my reverend brethren to pass judgment on mine. Again, I might suggest that it would have been more suitable that a complaint should have been addressed to his grace the Archbishop, than that judgment should have been given against me by yourselves. On these points, however, I will not enter. Still less will I attempt to discuss the question of the Holy Eucharist, for which a volume would hardly suffice, in the columns of a newspaper. My purpose is simply to call upon you to retract your accusation, or to substantiate it. Had you merely stated that you differed from me in opinion, however serious our difference, it could receive no settlement till we stood together before the unerring judgment seat where we must shortly appear. But when you charge me with contradicting the formularies of the Church of England, you bring an accusation, which the Church has provided laws and tribunals to determine. Such a charge you have no right to make, unless you are prepared to substantiate it. Among no set of men, where common honesty is valued, would it be tolerated, that ministers of the same Church should make personal charges of this sort against one another at random. The very difference between accusation and calumny is that the latter deals only in imputations, while the former is prepared to bring them to a legal adjudication. I presume that you can hardly have taken so serious a step as you have done without being prepared to follow it up, as I now challenge you to do. The process, as I should offer no technical opposition, would neither be tedious nor expensive; if it resulted in my favour, you must acknowledge that, whatever be the truth of my opinions, they are allowed by the Church of England; if the contrary, I should be the first to admit that I must either retract them, or retire from the office of a teacher. This appears to me to be the only way of putting an end to those imputations of slander on the one side or false doctrine on the other, which would be discreditable to us both.—I remain, your obedient serv't, ROBERT I. WILBERFORCE.

The Rev. JOHN KING and others.

THE 153D ANNIVERSARY Festival of the Society for the Propagation of the Gospel was celebrated as usual at St. Paul's cathedral on Thursday, the 22d ult. An additional interest was imparted to the occasion by the service being held under the dome, instead of in the choir as heretofore. The spacious area was filled long before the service commenced, and the seats were occupied some way up the nave, so that three or four thousand persons must have been present. The Bishop of LONDON sat in his Episcopal Chair; with him the Archbishop of CANTERBURY, the Bishops of OXFORD, WINCHESTER, ST. ASAPH, BANGOR, CHICHESTER, LLANDAFF, NATAL, ADELAIDE, GRAHAMSTOWN, &c., &c. The sermon was preached by the Archbishop of DUBLIN, from Phil. iv. 17. His Grace dwelt upon our mutual dependence one on another, as a great law in human nature. Even in secular matters it was so. The human infant required longer and more continuous care than the young of any other animal. What wonder, then, that for spiritual sustenance, and the means of salvation, men should be dependent upon their fellows? Or why should we grudge to provide it? These Phillipians sent their missionary contributions to St. PAUL at Thessalonica and even at Rome. And we are more bounden than they to extend our charity to the heathen. We have more black fellow-subjects than white. Our Queen reigns over more Mohammedans and idolaters than Christians. The exertions of this Society especially recommend it to us as a channel for our alms. The Protestant Episcopal Church in the United States owes its very existence to it. The field still open for its labours invites still more strenuous endeavours, and entitles it to our zealous support. This Society is a true representative of the Church of England. It does not belong to a party. It is as wide as the Church. It is to be supported by every member of the Church, laity as well as clergymen. "What!" exclaimed the preacher, "will you tell me that missionary exertion is the peculiar province of clergymen, and that lay people cannot be expected to be so zealous or interested in the conversion of the heathen? What would you think of me, were I to tell you that the rewards of higher piety, the brightest crown in heaven, the most honourable place in the mansions of our FATHER, were the especial inheritance of clergymen alone, and that laymen must be content to sit down in the lowest place? Would you not repel with indignation so arrogant a claim? Would you not confidently claim an equal share in the blessedness of our common FATHER? And will you refuse to take an equal interest in the furtherance of His kingdom?"

The collection after service amounted to £150.

THE BISHOP OF OXFORD has laid with much ceremony the first stone of the new building of the House of Mercy at Clewer. The funds only admit of a portion of the plan being begun upon at present, namely, three sides of the intended quadrangle. This will give accommodation for about fifty penitents; the fourth and more important portion is to contain the chapel, the infirmary, and the rooms of the sisters; about £2,500 is required before this can be entered upon. The Bishop made a brief address on the occasion.

[Continued on page 165.]

A PRAYER.

Evil, every living hour,
  Holds us in its wilful hand,
Save as Thou, essential Power,
  May'st be gracious to withstand;
Pain within the subtle flesh,
  Heavy lids that cannot close,
Hearts that Hope will not refresh,—
  Hand of healing! interpose.

Tyranny's strong breath is tainting
  Nature's sweet and vivid air,
Nations silently are fainting,
  Or up-gather in despair;
Not to those distracted wills
  Trust the judgment of their woes;
While the cup of anguish fills,
  Arm of Justice! interpose.

Pleasures night and day are hovering
  Round their prey of weary hours,
Weakness and unrest discovering
  In the best of human powers:
Ere the fond delusions tire,
  Ere envenomed passion grows
From the root of vain desire,—
  Mind of Wisdom! interpose.

Now no more in tuneful motion
  Life with love and duty glides;
Reason's meteor-lighted ocean
  Bears us down its mazy tides;
Head is clear and hand is strong,
  But our heart no haven knows;
Sun of Truth! the night is long,—
  Let Thy radiance interpose!

—Milnes.

COMMUNICATIONS.

For The Churchman.

THE HUMBLE AND CONTRITE SPIRIT GOD'S DWELLING PLACE.

(CONTINUED.)

In such passages as that (Isaiah lvii. 15) on which the title of this article is founded, the term "spirit" must be understood to embrace the *character* of the man—not only the feelings and views by which he is governed—not only the outward actions in which he engages—but that true manifestation of *himself*, which embraces equally *what* he does, *why* he does it, and *how* he does it; and all these with reference to the evangelical requirement of the whole man—heart, mind, soul, and strength—in cherishing and manifesting that true love of God which lies at the foundation of all pure and thorough evangelical faith, piety, and morality. The man must always be seen and proved to be contrite and humble, in the manner in which he walks towards God, in his demeanor towards fellow men, and in the habit of mind and heart in which he is ever found. Passions, tempers, dispositions, affections, must always be so ruled and restrained as befits a contrite and humble spirit. His charity for others, his mercy towards them, his forbearance towards their faults, his allowance for their infirmities, his sympathy for their sufferings, his desire that they may be spared even the full inflictions of justice, should be such as become one who feels that but for mercy *his* case would be hopeless, that but for forbearance *he* must perish, that but for charitable allowance *he* never could be spared, that if full justice were meted out to him, *his* case would be desperate.

True contrition will lead a man to adopt all the expressions of it by word and deed, which the Bible requires. True humility—such as shows his contrition to be that of the Gospel—will lead him to do this in such wise—with such principles, views, and feelings—as accords with the Gospel. His meek confessions, his prayers for pardon, his use of the means which God has provided in His Church for extending to men His mercy and grace, and engaging them in acts of devotion to Him, are with the one spirit of humble surrendry to a compassion of which he is unworthy, and humble desire to conform to the will of his offended Maker. He would refrain from nothing consistent with his entire effort so to serve and please God, as becomes one who cherishes the habitual conviction that pardon, and sparing mercy, and forbearing and longsuffering love, on the part of that God, are, and during the whole of his probation here must be, his only source of hope. He sees most clearly, that God requires, not as definite acts, sealing at once and forever his interest in the great salvation purchased by Christ for His people, but as perpetual manifestations of earnest and sincere contrition and humility, acts and exercises of devotion, prompted by, and co-operating with, a desire to confess sin, to bewail sin, and to seek pardon of sin, and deliverance from its guilt and punishment. Meek and humble observance is therefore given to all the penitential requirements of the Church, such as relate both to her public provisions for the penitent's intercourse with his God and Saviour, and to that which she would have him maintain in the constant devotion of his heart, and in the exercises of his closet of prayer.

Most gladly, too, does the humble and contrite Christian yield to the clear and pervading teaching of the Bible, that a legitimate expression of true repentance, is such a compliance with the duty of charity to the souls and bodies of men, and of consecration of God's temporal gifts to His glory, in promoting the interests of His Gospel and Church, as will be felt as a *sacrifice*, a substantial *self-infliction*, a thank-offering at *a real cost to himself*.

Considering the profound sense the humble and contrite Christian feels of his indebtedness to the Gospel for all his comfort and all his hope, his mind revolts from anything like irreverent and thoughtless, light, sarcastic, and trifling, and much more, profane, treatment of subjects connected with the Gospel—its faith, its Church, its religious and moral requisitions. He would be always serious and reverential in thinking and speaking of them; ever mindful that, otherwise, he might contribute to their light esteem, to their being ranked by the unreflecting among mere ordinary topics, and to their alienation from their proper character, and their proper influence on the eternally momentous subject of man's spiritual welfare here, and his salvation hereafter.

From all these things, however, the contrite and humble Christian keeps far away any attaching to them of merit, or of efficacy in themselves in procuring divine pardon and favour; yet he is conscientious in attending to them earnestly, meekly, and devoutly, because God has been pleased to appoint them as, for Christ's sake, acceptable to Him, with the promise of their being received, however unworthy, in sparing mercy, as means of grace and favour. That he should thus practically regard them, he considers a necessary part of sound evangelical faith; and is too thorough a subject of that conversion—essential to true discipleship of Christ—which imbues the heart with the docility and trust of a little child, to reason about the fitness of what God requires, on any other ground than the divine will, and his own utter dependence.

"With him who is of" this "contrite and humble spirit, the High and Lofty One That inhabiteth eternity, Whose name is Holy," declares *He dwells*, "to revive the spirit of the humble, and to revive the heart of the contrite ones."

Fundamental among the revealed doctrines connected with God's attribute of Omnipresence, is His infinite and gracious condescension in so caring for the souls of men as to make His Spirit present with them, for imparting to them of His own sanctity; for comforting them by infusions from the plenitude of His own essential happiness; and for relieving their weakness by His own strength, their ignorance by His own wisdom, and the waywardness of their nature by the perfect rectitude of His.

In the developments of this doctrine found in the Word of God, we perceive one of the infinitely gracious views given by that Word of the bearing of the revelation of the stupendous mystery of the Trinity on personal and practical religion. The Father and the Son are represented as coming by the Holy Ghost—so that *His* coming is *Their* coming, and thus the coming of the Great God—into the hearts of men; they being such as are the proper subjects of the promise. To be such, those hearts must be swayed, and governed, and characterized, by "a contrite and humble spirit."

In such a heart God dwells, "to revive," that is, according to the full sense of the original, to cause to live, to preserve alive, "the spirit of the humble, and the heart of the contrite."

The truly contrite and humble Christian feels the full force of the idea conveyed in this language. His experience of weakness, insufficiency, and unworthiness, and the apprehension he has suffered of the consequences of sin in expelling the divine life from his soul, and exposing it to everlasting destruction, impart a precious appreciation of the extent of the mercy of that divine presence which revives the spirit of the contrite and the humble. It causes those who, in the true penitence of the Gospel, feel their spiritual maladies, and fear their incroachments upon their strength in the religious life, even until it is destroyed, *still to live*. The Spirit in their hearts speaks peace to them in their fears; soothes them in their sorrows; strengthens them in their weakness; gives medicine to heal their sickness; delivers them from distress; and bids them go on their way rejoicing. Submitting to His guidance, and trusting in His grace, they need not fear the evils which the craft and subtlety of the devil worketh against them. The Lord of hosts is with them: the God of Jacob is their Refuge. Going forth in His strength, and making mention of His righteousness only, their heart will be glad, and their glory rejoice. For why? He will not leave them nor forsake them. He will show them the path of life. If they continue humble and contrite in the true faith of His Gospel, in meek and entire dependence on His grace and mercy, and in sincere devotion to the duties of evangelical piety and charity, He will bring them finally to the high and holy place where He dwelleth; and where—having dwelt with them in the days of their contrition and humility, as frail and guilty probationers for salvation—He will take them to dwell with Him, and admit them to the fulness of joy, and pleasure forevermore, which He has there prepared for His faithful people.

Inestimable indeed are the blessings here and hereafter promised to the contrite and humble spirit. A judgment unweakened and unbiassed by the wretched depravity and sinfulness of the natural heart, knows how to estimate the moral character of the preference to these blessings, so often manifested, for what are thought to be the blessings, and are called the pleasures and enjoyments, of the world. The world looks down upon contrite and humble Christians, as, at best, miserable and mistaken men, often as men of mean and despicable spirit, and not unfrequently—in efforts to withdraw attention from its own moral deformities—as hypocrites and dissemblers.

Worldliness is not always honest and outright in its pretensions. It has a pharisaic shape, under which it oft practises its wiles; making the form of godliness a cover for views, and objects, and traits of character, sustained in decided hostility to its power. This is done alike by deceitful compliances with what is *external*, and deceitful profession of what is *internal*, in religion. A man may be a mere formalist, either in punctilious religious observances, or in enthusiastic religious professions. In each case, there is a lamentable number of Christians who wear the appearance of contrition and humility, whose hearts are far from those virtues in their reality. In each case, there is a lamentable prevalence of as very worldliness as exists in the hearts of those who are more usually termed the worldly.

When all worldly people of every sort shall have lived out—or have most miserably exhausted before they have lived out—whatever enjoyment their pretensions or delusions may have afforded them, and whatever friendship, and credit, and character, they may have thus attained; O how gloriously raised above them, in all enjoyments fitting an intelligent and immortal being—a being destined to pass from time, and with the preparation that has been secured in time, into eternity—is he whose life has been that, in its true and living faith, in all its meekness, sincerity, disinterestedness, and consistency, and in all its duties, sacrifices, and labours, of "a contrite and humble spirit!" B. T. O.

* * *

For The Churchman.

Mr. Editor: I cut, from a recent number of the *Protestant Churchman*, the following petty attack upon the Committee of Revision of the Sunday School Union:

> For the *Protestant Churchman.*
>
> PROTESTANT EPISCOPAL S. S. UNION.
>
> "Whereby" or "Wherein."
>
> Messrs. Editors,—I have received a report from the Executive Committee of the General Protestant Episcopal Sunday School Union, asking my support. On page 12 it is said, "All Episcopalians are agreed in the necessity of baptism where it may be had, and that we are *thereby* made members of Christ," &c.
>
> This is laid down as part of the new basis of representation on which the publications of that Society are to be placed hereafter. Now our Prayer-Book says "*wherein*," not "*whereby*," in the Catechism—and I have strong doubts whether they will find that they can extend the support of the Society by assuming ground on a disputed subject, far beyond the Prayer-Book. If this change of expression is designed, it shows the whole scheme of revision to be a snare to catch those who are unwary. If it is an oversight, it shows how little qualified are such revisers, when such a heedless error is made at the start, on a subject so important.
>
> Watchman.

To this I sent a communication in reply, early last week, in the hope that it might be inserted in the next issue of that paper. The editors of that *impartial* journal, however, have not seen fit to publish it, although they had not scrupled to publish the contemptible and ignorant attack. Probably they were unwilling to have the attention of their readers directed to the true doctrine of the Church on Holy Baptism as set forth in her own words, in the Catechism, Offices, and Articles.

I therefore send you the communication in answer, although, perhaps, "the game is not worth the shot."

For the *Protestant Churchman.*

PROTESTANT EPISCOPAL S. S. UNION.

"Whereby" or "Wherein."

Messrs. Editors,—I perceive that a person signing himself "Watchman" has been carping, in a small way, at a merely verbal variation, in the Report of the Committee of Revision, from the language of the answer to the second question in the Catechism.

He objects that the Committee, speaking of Baptism, say that "we are *thereby* made members of Christ, children of God," &c., instead of saying that we are *therein* made such. The passage in question may not, perhaps, have been intended for a quotation "ipsissimis verbis". But be this as it may, the difference, as every one must see, is perfectly unessential (except to one who is determined to pick out motes in his brother's eye), and affects not the meaning.

However, to refute all charge of departure from the authorized phraseology of the Church, I would inform "Watchman," who, it would seem, has never gotten beyond the second answer in the Catechism, that if he will study it, or even read as far as the definition of a Sacrament, he will find that the Church herself employs the term *whereby*, as well as *wherein*, and uses the former as synonymous with the latter.

"Q. What meanest thou by this word *Sacrament*?

"A. I mean an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ Himself, as a means *whereby* we receive the same," &c.

So again:

"Q. What is the inward and spiritual grace? (in Baptism.)

"A. A death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are *hereby* made the children of grace."

If "children of grace" means anything different from "children of God" in the answer to the second question, "Watchman" must have sharp eyes, and a peculiar power of hair-splitting, to discover wherein the difference consists.

Yet further, in regard to the other Sacrament, that of the Lord's Supper, the question is put:

"What are the benefits whereof we are partakers *thereby?*"

To pass on from the Catechism, I would call the attention of "Watchman" to the language of the Exhortation after the Gospel, in the order for the "Ministration of Baptism to those of Riper Years." Commenting on the words of our Saviour, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," the Church says: "which also showeth unto us *the great benefit we reap thereby.*"

As "Watchman" would represent himself as a stickler for the expressions of the Catechism and the Prayer-Book, I presume that he will no longer object to the use of the word "thereby" as employed by the Committee.

However, since he may not after all be willing to abide by the decision of the Prayer-Book, I would refer him for further information and satisfaction to the "Articles of Religion."

Art. XXV. Of the Sacraments.—"Sacraments ordained of Christ be not only badges," &c., "but rather they be certain sure witnesses, and effectual signs of grace, and God's good will toward us, *by the which He doth work invisibly in us*, and doth not only quicken, but also strengthen and confirm our faith in Him."

Art. XXVII. Of Baptism.—"Baptism is not only a sign of profession," &c., . . "but it is also a sign of regeneration or new birth, *whereby as by an instrument*, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, *and of our adoption to be the sons of God by the Holy Ghost*, are visibly signed and sealed," &c.

Thus much for the teaching of the Church, and her use of the word *thereby*, or *whereby*, in connection with the Sacraments.

I know not whether the insinuation thrown out by "Watchman" against the Committee is the result of *design* or of *ignorance*. If the *former*, he is guilty of a wilful misrepresentation of the teaching of the Church and the Catechism, and of a deliberate, intentional calumny in accusing the Committee. If the *latter*, of so gross a lack of knowledge of the subject on which he undertakes to speak, as would disgrace a scholar of ten years old in one of our Sunday schools.

In either case he is utterly disqualified for the office which he has taken upon himself of a "Watchman," and his communications, whether dictated by treachery to the Church and her true doctrines, or arising from ignorance, need to be looked after by some one competent to "watch the watchman."

If the Church could only be freed from traitors and ignoramuses, "who understand neither what they say nor whereof they affirm," but yet persist in their "vain babbling," the faith might be held in unity of spirit and in the bond of peace.

Not a Member of the Committee of Revision.

* * *

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. IV.

There is nothing so effectual to obtain grace, to attain grace, and to regain grace, as always to be found before God not over wise, but to fear; happy art thou, if thy heart be replenished with three fears; a fear for received grace, a greater fear for lost grace, the greatest fear to recover grace.—St. Bernard, *Ser. liv. in Cant.*

Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast placed thyself, there thou abidest. But if thou sayest, I have enough, thou perishest: always add, always walk, always proceed; neither stand still, nor go back, nor deviate: he that standeth still proceedeth not; he goeth back that continueth not; he deviateth, that revolteth; he goeth better that creepeth in his way than he that runneth out of his way.—St. Augustine, *Ser. xv. de verb. Apost.*

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—Anselm.

No labour is hard, no time is long, whereiu the glory of eternity is the mark we level at.—St. Hieron. *in Ep.*

Honest actions never shame the doers.—Bishop Hall.

Among the base, merit begets envy; among the no ble, emulation.—

BAPTISMAL REGENERATION.

"Suo sibi gladio hunch jugulo."—Terence.

To the Rev. W. W. Hill, *D. D., Editor of the Presbyterian Herald:*

Rev. and Dear Sir: This review of your editorial in the *Presbyterian Herald*, of the 4th inst., has been delayed by my absence from home.

Your attention is respectfully called to the following strictures and observations:

1. You have signally failed to meet and answer my letters on the nature of a Sacrament and Baptismal Regeneration. Passing by the copious extracts which I gave from your standard authorities in proof of Baptismal Regeneration, you quote Dr. Rice's version of those authorities as conclusive. You have repudiated Luther, Calvin, and the Westminister Assembly, and adopted Dr. Rice as your authority. Then it will only be fair that the first time Dr. Rice is as badly cornered as you are now, he should extricate himself by gravely quoting the Rev. Dr. Hill, as authority sufficient to override all the standards and all the standard writers of his church. One paragraph of your article discloses its whole character; and pardon me for fearing that it betrays the character of the Rev. author.

Speaking of the Confession of Faith, you use these words: "They say of infants that die in infancy, that they are regenerated through the Spirit, who worketh when and where and how he will." Now, most admirable Doctor, with what pious purpose did you change the whole meaning of this passage, by leaving out the pregnant word "*elect*" before the word "infants"? The Confession reads, "Elect infants dying in infancy are regenerated and saved."—Con. F. chap. 10, sec. 3. This specimen will enable your readers and the public hereafter to understand the value of your quotations and of your authority.

You say that I have "carefully avoided a definition of the doctrine of Baptismal Regeneration, because it would have been fatal to my designs." *Not so, Rev. Sir, not so.*" On the contrary, I distinctly adopted, and in strong language quoted the definition of this subject by Dr. Newton, and adopted it as my own, not only because of its intrinsic excellence, but because he is a distinguished Presbyterian divine, whose pamphlet, containing this definition, was publicly approved by the editor of the *Presbyterian Herald*. In order, however, to set this matter at rest, and leave you without apology for farther misrepresentation, I now quote, in the terms of unqualified approbation, the following definition from Dr. Newton's *True Baptist*, for November, 1853. Mark and inwardly digest every word, if you please, Dr. Hill: "The Lord Jesus," says Dr. Newton, "appoints that those who mean to serve Him, shall *begin by an open reception of baptism*, in which they publicly take His name upon them, and solemnly declare their intention of obedience. On this account, also, they that have taken the name of Christ in their baptism are said '*to put on* Christ' *as a man puts on his garment*. No matter what professions a man makes with his lips, he is not regarded, either by the Church or the world, as having wholly forsaken Satan, or heartily embarked in the service of God, until he proves his purpose of obedience by submitting to the *initiatory ordinance*, which God has appointed as the *beginning* of his outward religious life, to separate him visibly from the world, and unite him to the Church." *This is capital.* But the Doctor grows better and better as he proceeds. "Whenever, therefore, any one *receives this sacrament*, he is viewed as passing from the kingdom of Satan into the kingdom of Christ, from disobedience to obedience, from unbelief into a life of faith, *from a state of nature into a state of grace, from a state of death into a state of life. He was never seen in this new relation before. He appears as one just born into a new state, in which he now appears. He is, in reference to this fact, said to be born of water.* Up to the time of his baptism he was seen in the world, and among the servants of Satan; but now he is seen there no more. *He is like a man dead and buried out of sight. He is, therefore, said to be 'buried by baptism into death.' At the same instant, then, when the old man dies and is buried out of sight, the new man is visibly born, and rises up to walk in newness of life among the sons of* God. This, then, is a beautifully instructive ordinance, and very appropriate for the *beginning* of the *new* life, as well as the *ending* of the *old*." This is bold, but truly scriptural logic.

But the Doctor continues: "In baptism, the recipient takes upon him the holy, the fearful, the venerable name of God in each awful personality, the Father, the Son, and the Holy Ghost. We are baptized *into* these three names. The only method authorized by the Scriptures for taking the name of God upon one's self is *by baptism* in connection with a public confession of God in His revealed names. No man is, then, to be regarded as having, in a *Scriptural manner*, taken God's name as one of His children, *until he receives Baptism*. Children by nature inherit the name of their father, and in that name they inherit his property. Likewise, when one, not by nature a child, is adopted into a family, he takes the name of that family, and in that name he inherits with the family as a natural heir. Baptism, then, is the solemn act of outward *adoption* by which the baptized becomes a *partaker of that name*, by which the whole redeemed family in heaven and earth is named, and in which they are recognized as the *sons of* God *and joint heirs with* Christ. By *baptism, he takes the name of this family*, and in this name he *inherits all things*. How beautiful the allusion that represents him *as being born by baptism into the celestial family!*"

Now, Dr. Hill, is not this definition sufficiently explicit? I fully adopt it; not because I have not one of my own, but because it is not only exceedingly full, accurate, and Scriptural, and it is the definition of a distinguished Doctor of Divinity of the Presbyterian Church of the Old School. What say you, Dr. Hill, to his luminous exposition of the blessed doctrine of Baptismal Regeneration, as held and taught by Dr. Newton? Will Dr. Rice and you "table charges" against Dr. Newton? *You* dare not do it, because you have *publicly endorsed his opinions*. Dr. Rice will not venture to do it, because the Bible, the Reformers, and the Confession of Faith sustain this noble definition of Baptismal Regeneration by Dr. Newton, from "Land's End to Jonny Groat's house." Nevertheless, you are pledged to "table charges" against Dr. Newton, or else hereafter forever cease to culminate the Episcopal Church as you have done as to the sublime mystery of Baptismal Regeneration.

I have given the long preceding extract from Dr. Newton, not only because of its pre-eminent accuracy and fullness, but because it is absolutely conclusive on the main point at issue between us, namely, that distinguished Presbyterian divines, such as Dr. Alexander and Dr. Newton, have held and taught Baptismal Regeneration as fully as it is held and taught by Episcopalians. Nor can you elude this conclusion by bold assertions, nor escape its force, unless you cease to be a good Christian and an honest man.

3. You affirm that baptism is not an instrument of grace, but only a seal of grace already conferred, and you brand as "Puseyites" all who hold that baptism is "an instrument" or means of grace. Now hear your own confession of faith, and say whether those who composed it, and all who receive it, are Puseyites. Listen, good Dr.: "By the right use of this ordinance (baptism) the grace promised is not only offered, but *really exhibited and conferred* by the Holy Ghost to such, whether they be of age or infants, as that grace belongeth unto" (Confession of Faith, chap. 28, sec 6); that is, the *Elect*. I have shown in my former communication that the same view of baptism as an instrument or means of grace is taught as a familiar truth throughout your standard. Now, Dr., by what name will you call the people who subscribe to this Confession of Faith, and then stand up before the public and boldly affirm that baptism is "not an instrument of grace," and brand as Puseyites all who hold it to be such?

4. You have boldly misrepresented the Confession of Faith by the following declaration: "And when they (the Westminster Assembly) come to explain how God regenerates or effectually calls men, there is not the slightest intimation that He does it through baptism. It is said to be done by the Word and Spirit, and not by baptism." Now look at the answer to the 154th question of the larger Catechism: "The outward and ordinary *means* whereby Christ communicates to His Church the benefits of His mediation, are all the ordinances, especially, the Word, *Sacraments*, and Prayer, all of which are made *effectual to the elect for their salvation*." This passage palpably contradicts your statement, while it positively declares and confirms all that Episcopalians contend for relative to Baptismal Regeneration. And if Dr. Hill should persist in denying and repudiating such plain dogmas of his own creed, in order to bolster up a modern theory, he thereby betrays a tact for sophistry, which would have made him, under other circumstances, an apt disciple of that great master of Logomachy, so graphically described by Milton, the end of whose logic was, "*to make the worse appear the better reason.*"

5. In the preceding paragraph, the Bible, Prayer, and the Sacraments are united in the *same category*, as the grand instrumentalities of human salvation. Each and all of them are equally necessary to *co-operate* in applying the benefits of Christ's mediation. This is undeniably the doctrine of the Confession of Faith. Then, why will you delude your readers by such an irreverent denial of the truth as is found in your paper of the 4th inst.? But, without being further tedious, I will content myself by once more directing your attention to the answers to the 161st, 162d, 163d, 165th, and 167th questions of the Larger Catechism, and hereby call upon you to quote and comment upon them in the *Presbyterian Herald*, before the Church and the world; and, especially, to explain the twofold nature of a sacrament in the 163d, and what is meant by the "*grace of baptism*" in the 167th answer. Fulfil this duty in the fear of God, and then you will cease to slander the living and the dead, by asserting that Episcopalians hold the Popish doctrine on the subject of Baptismal Regeneration; and that the framers of the Confession did not hold and teach the doctrine of Baptismal Regeneration as it is held and taught by the Episcopal Church.

6. You descant upon Baptismal Regeneration, "as it is generally understood." Generally understood by whom? "Understood" as you affect to understand it, Episcopalians, without distinction, are denounced by you as Puseyites and Romanists, although their doctrine on this subject is fully and distinctly set forth by the standards of the Presbyterian Church, and asserted and defended by some of the most distinguished ministers who have honoured your denomination. This, Rev. sir, is a slanderous allegation against the Episcopal Church, which you and others have repeated, until it has become a stereotyped calumny. The Protestant Episcopal Church of the United States, and the Church of England, have ever stood in the "*Via Media*," equally removed from the doctrines and practices of Rome and Geneva; protesting against the superstitions and corruptions of the one, and deprecating the presumption and infidel tendencies of the other, as being as fruitful of pernicious evils, each after her kind, as Milton's fabled womb of Sin. It occasionally happens, indeed, that disguised Romanists are found in the Episcopal Church, as there are Socinians, Arians, and other heresiarchs among the Presbyterians; and it ought to be well known to you, Dr. Hill, that while the *vis medicatrix naturæ*, essentially belonging to the theological and ecclesiastical constitution of the Episcopal Church, by its conservative powers, exfoliates these offending members, a deadly necrosis has too often penetrated to the very marrow of the Presbyterian system, presenting the terrible alternative of amputation or death. The non-combatant policy of the Episcopal Church has too long emboldened her remorseless detractors. Cease, then, Rev. sir, to bring your railing accusations against a Church which has been founded on the apostles and prophets, having Jesus Christ Himself for her chief cornerstone.

However the Episcopal Church may differ from the Presbyterian Church in other matters, she agrees with the confession of faith and catechism, and with the old divines of your Church on the subject of Baptismal Regeneration, with the important exception of the figment of Election which your divines foisted into your entire system of divinity. We hold the Presbyterian doctrine of baptism, with this one exception only, that we do not limit its blessings to "Elect infants or adults."

I do not, perhaps, understand your last paragraph correctly. As I understand it, you have opened two ways of escape. First, by stipulating impracticable and unfair conditions for the continuance of this discussion. And, secondly, by hiding behind a vague generality, as to what is "generally understood by the phrase, Baptismal Regeneration." If you will give me a column and a half of the *Presbyterian Herald* twice a month, I will fully discuss the whole subject of Baptismal Regeneration, or any other matter of sufficient magnitude, with you; and pledge myself to give you a decent chance for retreat, whenever you shall find yourself likely to be beaten.

As to what I understand by Baptismal Regeneration, you can now no longer have an excuse for withholding the truth, since I have twice given an elaborate and unanswerable definition, in the language of one of the distinguished champions of your own Church, which has been publicly endorsed by yourself. Pardon me, Rev. sir, in conclusion, for suggesting that the proposed discussion in the *Herald* would probably bring to the paper an accession of subscribers, which would amply indemnify you for whatever mortification would wait upon your inevitable defeat, in the discussion of the question of Baptismal Regeneration. Veritas.

May 19, 1854.

* * *

Nicholas in His Own House.—Nicholas rises at an early hour, and goes soon to the business of the day, after taking a short walk. The most scrupulous order reigns in his study; the walls are adorned with pictures of regimental costumes. The furniture is elegant, but not over rich, while there is nowhere to be seen a trace of useless ornaments. The dinner meal usually takes but little time, for it is served quickly, while the dishes are comparatively few. The Czar eats heartily, but is very moderate in his drink. He neither smokes nor takes snuff. In the evening he has two or three cups of very strong tea, and spends the interval between that and bed-time at some game. Despite his regularity of life, which is necessarily much interrupted by receptions, travels, etc., the Czar is no slave to habit. Accordingly, to those who have had the best opportunity of judging, his relation to the Empress is simple, yet noble—an expression that undoubtedly admits of varied interpretation. Women are not without influence at his court. In 1846, a young Lieutenant of the guard danced a polka with Lady Dashkoff, so much to her entire satisfaction, that he was soon after installed as one of the aid-de-camps to the Czar His friends composed a new polka, which they dedicated to him under the ironical title of the "Promotion Polka."

Much has never been said of the exhibition of parental feeling on the part of Nicholas—at least he did not play it in a lively degree while his children yet remained young. The Grand Duchess Olga, the late Princess Alexandra, and the Grand Duke Constantine, were frequently indicated as his pets, though, judging outwardly, since they have been grown up, a large amount of form and ceremony has accompanied their intercourse. Custine, in his work "Russia in 1839," says: "Nicholas forgets his majesty only in domestic life, where he is reminded that man has his happiness independent of his state duties. There is, however, a degree of coquetry in the domestic life of the Winter Palace. Persons well acquainted with the imperial family assert, that though Nicholas may love his children dearly, yet it cannot be denied that he assumes towards his sons a serious and cold demeanour, while the behaviour to his daughters is chivalrous in the extreme; but this is a conduct which he generally adopts towards ladies.

"The weak and sickly Empress he treats with compassionate affection: we can find no better word. When from indisposition she is confined to her apartment, he frequently visits her there; and the newspapers, which are always loud in praise of his undiminished affection, mentioned that, at the time of the imperial stay at Naples, in 1847, he used to carry her in his arms up the staircase to her chamber. During the burning of the Winter Palace in 1836 (says Gratsch,) Count Orloff reported to the Emperor that the fire was about reaching to the imperial private cabinet or study, and asked him what he desired to be saved in it, as no time was to be lost? 'Only my portfolio,' was the reply, 'it contains the letters of the Empress which she sent to me during our engagement.'"

* * *

Religious Ultraism.—Its *sources* are—1. An ardent temparent. 2. Mistaken views of religion. 3. A restless desire of change. 4. The love of distinction. 5. The force of external circumstances.

Its *elemente* are—1. Self-righteousness. 2. Censoriousness. 3. Disingenuousness. 4. Inconsistency. 5. Fanaticism.

Its *manifestations*. It manifests itself—1. In respect to that which is *wrong*, by opposing it with an improper spirit. 2 In respect to that which is comparatively *indifferent*, by urging it beyond its real claims. 3. In respect to that which is *right*, by promoting it at the expense of integrity and charity.

Its *tendencies*—1. It has a tendency to throw open the floodgates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the Church. 4. To supply to the careless world an apology for the neglect of religion. 5. To absolute infidelity.

The *remedies*—1. Careful discrimination. 2. Moral courage. 3. Eminent piety.—*Christian Treasury.*

* * *

It seems that Nature, which has so wisely disposed the organs of our body in order to make us happy, has likewise given us pride to spare us the pain of knowing our imperfections.

A PARENT'S PRAYER.

At this hushed hour, when all my children sleep,
Here in Thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel:
Parental love! O set Thy holy seal
On these soft hearts which Thou to me has sent;
Repel temptation, guard their better weal:
By Thy pure spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth—
For these, in wisdom's view, are trifling toys;
But occupation, competence and health,
Thy love, Thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breasts of holy men; and thus to be
From all that taints, or darkens, or destroys
The strength of principle forever free;
This is the better boon, O God, I ask of Thee.

This world I know is but a narrow bridge,
And treacherous waters roar and foam below;
With feeble feet we walk the wooden ridge,
Which creaks, and shakes beneath us as we go;
Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream;
Some sink by secret means, and never know
The hand which struck them from their transient dream,
Till wisdom wakes in death, and in despair they scream.

If these soft feet, which now these feathers press,
Are doomed the paths of ruin soon to tread;
If vice, concealed in her unspotted dress,
Is soon to turn to her polluted bed;
If Thy foreseeing eye discerns a thread
Of sable guilt, impelling on their doom,
O spare them not—in mercy strike them dead;
Prepare for them an early, welcome tomb,
Nor for eternal blight let my false blossoms bloom.

But if some useful path before them lie
Where they may walk obedient to Thy laws,
Though never basking in ambition's eye,
And pampered never with the world's applause,
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where Thy perfect spirit draws,
Releasing others from the hands of hell,—
If this be life, then let them longer live, 'tis well.

And teach me, Power Supreme, in their green days,
With meekest skill, Thy lessons to impart,—
To shun the harlot, and to show the maze
Through which her honeyed accents reach the heart.
Help them to learn, without the bitter smart
Of bad experience, vices to decline;
From treachery, falsehood, knavery, may they start
As from a hidden snake; from woman, wine—
From all the guilty pangs with which such scenes combine.

How soft they sleep, what innocent repose
Rests on their eyelids, from older sorrows free:
Sweet babes, the curtain I would not unclose,
Which wraps the future from your minds and me.
But, heavenly Father, leaving them with Thee,—
Whether or high or low may be their lot,
Or early death, or life await them,—be
Their Guardian, Saviour, Guide, and bless the spot
Where they shall live or die till death, forsake them not.

Though Persecution's arches o'er them spread,
Or sickness undermine, consuming slow;
Though they should lead the life their Saviour led,
And His deep poverty be doomed to know;
Wherever Thou shalt order, let them go;
I give them up to Thee—they are not mine;
And I could call the swiftest winds that blow
To bear them from me to the Pole or Line,
In distant lands to plant the Gospel's bleeding shrine.

When as a scroll these heavens shall pass away,
When the cold grave shall offer up its trust,
When seas shall burn, and the last, dreadful day,
Restores the spirit to its scattered dust,
Then, Thou most merciful, as well as just,
Let not my eye, when elements are tossed
In wild confusion, see that darkest, worst
Of painful sights, that ever parent crossed,—
Hear my sad, earnest prayer, and let not *mine* be lost.

—The Rev. Leonard Withington, D. D.

FOR THE YOUNG.

For The Churchman.

"We are trav'lling home to God
In the way the fathers trod."

Yes, the same path our feet now press, was pressed by the feet of "holy men of old." Our Saviour Jesus Christ first trod the way, and though myriads have walked there since, His footprints are still plainly visible. The way is easier to us, than it was to our fathers; the martyrs found it rough and thorny, yet each one as he passed along leveled some mound, or moved some rock, and planting there the seed of an imperishable flower, poured out his blood upon that seed, and gave up his life, praying the Heavenly King to bless his work. His prayer was granted, the seed took root, and now on either side of the pathway stand firmly rooted trees, the perfume of whose flowers delights the traveller as he journeys under their shade, and the passing breeze frequently carries it far off to the distant winding way, where thousands are crowding down the broad slope. And many of these thoughtless wicked ones pause in their progress, as the sweet breeze sweeps across their brow, to see whence it comes; for though the way they tread is bordered with flowers, they are devoid of fragrance,—some are entirely scentless, others beautiful to look upon, but their breath is poison to those who inhale it, and so the world-weary pilgrims retrace their steps to seek for the pleasant path. At each step the perfume is stronger; soon they reach the narrow path, and bathing in the crystal fountain at its entrance, they robe themselves in their baptismal garments, then offer up their humble thanks to the Father, Who so graciously promises "forgiveness of sins to all those who with hearty repentance, and true faith," tread the narrow path; to the Son, who condescended to be their Leader, in a way which such sinners might tread, so that finally they should obtain a shelter in His glorious home; and to the Holy Spirit, for disposing their hearts to seek for the right path, and to tread therein. This path is The Church, and over the entrance is written, ONE LORD, ONE FAITH, ONE BAPTISM.

All Christians acknowledge and adore One Lord, and thus all may advance together one step in the Heavenward path. All true Christians believe in one Baptism for the remission of sins, and thus another pace is taken. I say all true Christians, for I do not recognize as Christians (though they may bear the name) those who hold one part of the Bible, and reject the other, who say, "I believe in God, and in Jesus Christ His Son our Lord; that He suffered, and died for us all; and that we are all to be saved, because Christ died for us all; I believe that the righteous, and the wicked, the heathen who have never heard of God, and the saint who has walked with God his whole life, I believe all will live in His presence." Those who believe this doctrine I do not consider entitled to be called Christians, more than the Jew, the Turk, or the Infidel. The promulgators of this doctrine know in their own hearts they are wrong. They know "that he who entereth not in by the door, but climbeth up some other way, the same is a thief, and a robber." Professing to enter in by the door, they wrap the cloak of universal salvation round them, and march boldly to the Gate. Regeneration knows them not; and when questioned by her, they turn away, till finding, a convenient opportunity, they leap the wall, and unhappily find lambs, who, thinking to find an easier way to heaven, than the straight and narrow way they are treading, are persuaded by these false teachers to leave the fold of Christ, "and then the wolf catcheth them." Ah! at the last great and terrible day of the Lord, when too late to repent, these false teachers will see their error. How can they reply to our Lord's question, "Where are My lambs ye took from My fold? at your hands do I require them." Then will they realize the truth of St. John's words, "For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book."

Yes, all Christians acknowledge One Lord, One Baptism, but One Faith. Ah! how sorrowful to see the dissension these two words cause, the bitter revilings which those "who profess and call themselves Christians" address all who differ with them in opinion. And now we see bye-ways leading from the narrow path, one group turns to the left; and if we question a pilgrim who is wandering there, he will say "he left the straight way, because it was too narrow and too rough; he finds this way more agreeable; there are few craggy eminences to surmount, the path winds round them; hedges of gaudy flowers hide the dark chasms from his view, so he has nothing to remind him of past sins, and danger for the future he has no fear. If he sins, abstinence from some pleasure, the infliction of self-chastisement, or the bestowing a portion of his goods in alms, will procure atonement. A pilgrim like himself has power to absolve him; and if he exceeds in number the acts of penance, gives more in alms than this mortal absolver commands, he does more than God requires, and thus, as it were, adds to the certainty of being received, at the end of his journey, into heavenly habitations." Besides, he invokes the aid of pilgrims who, once mortals like ourselves, trod the dark earth; now they rest from their labours, and the wanderer in this crooked path of Romanism begs them to intercede with the Father for him, implores the creature to command the Creator to grant their prayers. If you ask this pilgrim for the guide-book, which Our Father sent him, he will tell you "he threw it away when he entered this lane; his mortal absolver told him he did not need it now; if he only followed the way he was now treading, all would be well." And if you attempt to show him his error, and lead him again in the Old Path, he will scorn the offer of a "heretic," and rush blindly on in the path of destruction. When too late, he sees his error, and learns that when we have done all we can, "we are unprofitable servants, we have only done that which it was our duty to do," and that "there is none other name under heaven given among men whereby we may be saved, but the name of Jesus Christ the Righteous."

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The Sailor's Bible.—After the recent heavy storm on the coast of Massachusetts, a sailor's chest, which had been swept from some wrecked vessel, was cast on shore, and opened by those who found it. A narrator says:

"But we found a precious treasure in the sailor's chest. No diamond of Brazil—no gem of the western coast. So precious, yea, the price of it was above rubies. It was the Word of God. We were glad to see it. The sight of it sent a tide of pleasant thoughts through our hearts. If we knew not where the tempest had sent the body, we could not but hope this precious Bible had sent the spirit to a heavenly home. No name yet met our eyes. But these beautiful lines, cut out of some book or periodical, were pasted on the fly-leaf:

"'A parent's blessing on her son,
Goes with this holy thing;
The love that would retain the one,
Must to the other cling.
Remember, 'tis no common toy,
A mother's gift! remember, boy.'

"In company with the Bible, we found a daguerreotype of a lady—beyond question the mother of that son; the giver of that precious book. As we gazed on the placid features, we could not but think those beautiful lines were placed there by her whose image was now before us. Her own fond and pious heart had made this gift, and sought an expression of maternal love in these lines. A pious mother's blessing with such a gift!"

AN AMERICAN'S VIEW OF THE PRESENT WAR WITH RUSSIA.

Messrs. Editors: The lecture of Professor Trevett, delivered in town some months ago, on the present state of affairs in the East, excited a good deal of interest at the time, and a desire has been expressed by many persons to see the concluding portion of it, at least, in print. With the author's consent, I send you this portion—although, to be appreciated *fully*, the reader should be acquainted with the historical facts so ably presented by the Lecturer in the former part of his lecture.

This view of the subject is not that taken by our newspapers generally, but is growing more and more in favour among thoughtful persons in different parts of our country. At least I think you can scarcely open your columns to anything more interesting at the present moment, than the views of Prof. T., on this great question of the day. A.

Hagerstown, June 7, 1854.

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In the Turkish Government have always been contained the seeds of dissolution. The Koran is the code of civil as well as ecclesiastical law—the Koran as interpreted by the Ulemas, a body of hereditary priests to whom all religious affairs are entrusted. The conquests of the Turks were due to the enterprise and energy of the Sultan. The simplest diet and the severest exercises were shared by the Monarch and his soldiers, without any distinction of rank. But since their power has been established, the blind jealousy of despotism has effectually made the descendant of Ottoman a puppet in the hands of his ministers. Brought up in the recesses of the harem, far from business—far from intercourse with his fellowmen—surrounded by frivolity and pleasure—the future Sultan comes to the throne, because it is the will of others he should do so, without possessing a single qualification for his duties. The Ulemas have ordered that all brothers and possible competitors of the reigning Sultan should be put to death, and a piteous story is told of one Sultan more merciful than the rest, who, on attaining the crown, pleaded in vain for a series of hours to be allowed to save from death a favourite brother. The law was inexorable, and the absolute master of many millions was obliged to succumb and keep down as crimes the best affections of our nature. The sacred race of Ottoman has never failed, but the late Sultan owed the continued forbearance which he ever experienced, notwithstanding the well-merited unpopularity of his measures, to the circumstance that the blood of Ottoman flowed then in the veins of no other. Despotism in its worst form is practically the controlling power. In theory a regular trial and a fixed form of law must be gone through before the meanest of his subjects can be put to death, but this privilege is rendered nugatory by a prerogative held to be inherent in the person of the Grand Seignior. He may take each day the lives of as many as fourteen without fear of account to God or man. And this right of the Sultan, every Pacher (i. e. foot of the Sha or Sultan) has, in an inferior degree. Horrible must be the condition of a people, where such epithets as Man-slayer, Grave-digger, Butcher, Dark-doer, and the like, are taken as coveted titles by those in authority, and where even so liberal and great a Monarch as Solyman, felt his throne to be insecure, without the murder of his own son. No police protects life or property. There is no security, therefore, against the attacks of brute strength—no peace or quiet for the unprotected, except in escaping the attention of their enemies. The fragments of municipal power, possessed by the communities scattered throughout the nation, cannot change the aspect of despotic will and arbitrary command, which are impressed upon the whole organization.

The attempts made within late years to introduce Western habits and Western discipline, can only result in failure. The Turk is an Oriental by nature, and by custom, and by religion. It is out of the question to make him anything else. He may cease to dress like a Turk, or to fight like a Turk, but it will be at the expense of the national spirit which has made him all he ever has been. No people ever boasted a finer army than the Janizaries. For five hundred years they had been the right arm of the Ottoman Monarchy. They were the first standing force, on a large scale, in modern times—dating back long before the regular troops of France. They had contributed largely to every victory of the Sultan, and in defeat had stood in the breach to protect him from dishonour. No native Turk was admitted among them. They were made up entirely of renegade and boys brought up for the purpose. They were insolent and troublesome at times, but were devotedly attached to the power of which they were the bulwark, and from which they knew well all their privileges emanated. As they opposed the policy of the late Sultan Mahmore, he rid himself of them by means of treachery, most foul and most cruel. Shut up in an enclosure in Constantinople, the cannon ploughed their ranks till 30,000 lay dead on the field. Miserable, short-sighted policy! In his greatest need, the Sultan has had since no army but irregular bodies of volunteers, not to be kept in service but for limited periods.

Doubtless, in his present emergency, many an honest old Turk longs for the corps of Janizaries, with their fantastic emblems of the Cook and the Wooden Spoon. The fatalism which has its place among the first truths in Mohammedanism, has both advantages and disadvantages in a political view. It leads to a resignation in the midst of adversity, which is sometimes sublime. Allah has decreed all that comes to pass, is the prime article of the Turkish creed. It is as supremely foolish, then, as it is unmanly, to attempt to escape from fate. Danger cannot be avoided. If wounds or death are to be my portion, I cannot escape them. This is the sentiment of every Ottoman soldier, and armed with this they never fly. They may be slain in their position, but they will not do so useless a thing as to turn their backs from that which is inevitable. But a practical falsehood like fatalism must bring with itself many and preponderating evils. The slowness of the Eastern character to adopt improvements of any kind, is owing to this persuasion. Constantinople is desolated by the plague very frequently. They have in the Frank quarter of that very city an example of the value of sanitary regulations, for the fearful ravages of that disease are scarcely felt at all among the foreign residents. Native Turks are almost the sole sufferers. Yet the fatalism of their creed prevents their using any precautions which their own eyes see to be so successful.

In war, fatalistic belief, if it heightens their courage, also forbids their availing themselves of the improvements of modern strategy. If a Turkish town be besieged and a breach be made, they will die to a man, but they will not take a step towards obstructing the passage of an enemy by repairing the desolation. All our Presses, in the pending contest, take the part of Turkey. It seems to us, that in this matter they follow the clue of the English papers, which they generally profess to despise. England has reason to dread Russia. Rightly or wrongly, she is persuaded that the Czar has a longing eye upon her East India possession.

We can, if we choose, look on with more impartial eyes. We have nothing to fear from the success of either. It is a very amiable feeling, no doubt, which regards the Sultan as the weaker and oppressed party, and thinks the Czar is an overbearing bully, against whom every sympathy of our nature is aroused. But Turkey was once a bully, too. The insolence to which other nations submitted surpasses belief. We have seen the language used to the great and mighty Emperor, Charles V. Ambassadors of Powers against whom the Sultan declared war, were, without notice, put into the prison of the Seven Towers, and treated with rigorous severity. So barbarous an act is, of itself, enough to put Turkey out of the pale of civilized nations. Cruelty and oppression have marked its treatment of Christian subjects until the present. It is within little more than thirty years since, at the commencement of the Greek Revolution, the Greek Patriarch of Constantinople, a venerable and harmless old man, was hung at his own door—not for any charge against himself, but simply to strike terror into those under his spiritual rule. For the same detestable purpose, without a pretence that they had aided or abetted the revolt, the inhabitants of Scio were massacred by thousands in cold blood, and that fairest among even the fair islands of the Grecian Archipelago—whose beauties have been sung by a succession of poets from Homer to Byron—was made waste and desolate. It is not ten years since I heard, with my own ears, from an eye-witness of the martyr's death of one who had left Islamism and embraced Christianity; and even while I was penning this lecture, at the very time when we hear so much about Turkish liberality to its Christian subjects, I saw in an English paper, (and that paper, like all the rest, a partizan of Turkey,) an account of the beheading of a Mussulman convert to Christianity, at Adrianople.

Turkey protects Protestants, to please England; Papists, to please France, and the Greek Church, to please Russia. But this is the act of the Governors, driven thereto by weakness alone, and apologizing to true believers for any favour shown a Christian dog. Mussulman fanaticism is the Sultan's safeguard, and it will be only by allowing its full play upon the Christians of his Empire, that the Sublime Porte will be able to arouse its energy for the support of the tottering throne. If travellers and observers are at all to be credited, there is now the same haughty pride—the same contempt of all other religions—which filled the hearts of the mass of Turks two hundred years since. They still address the Deity by the title which they consider their own greatest honour—the title of "Most Proud." They look upon themselves as the favourites of Heaven, and all others as accursed and reprobate.

The war between Russia and Turkey is a war between a power which has always been distinctively Christian, and one which, from the first till now, has just as uniformly been remarked for its uncompromising hatred of the Gospel, and its remorseless persecutions and oppression of all the followers of the Gospel. But it will be said the Czar Nicholas is using his protectorate of Greek Christians solely for political aggrandizement. I contend that we are not yet in possession of details as to the real origin of the existing war, to determine this point. All our information comes through England, with whom jealousy of Russia is a passion, or from France, which, both from political reasons and from its protectorate of Romanism, hates the Czar with a perfect hatred.

In the last war, in 1830, the same thing was said as now, that Russia was taking advantage of the impotence of its neighbour to enlarge its territory. It is admitted now that the Czar was more sinned against than sinning. Confidential communications were discovered, in which the Sultan declared his intention of not fulfilling his engagements—that he had only made them to gain time, and with no expectation of keeping them. Wait till we are possessed of all the facts of the present case, and very likely we will discover something of the same.

It is acknowledged, I believe, pretty generally, that the new-fangled mildness and liberality of Ottoman policy, is owing to its wholesome dread of Russia. Its Christian inhabitants can scarcely, in any event, be under a more galling despotism than now. And whatever injustice may bring it about, Christians cannot do otherwise than rejoice in the spread of their religion, with its humanizing and hallowing influences. Because a robber or oppressor has become feeble, we see no special reason for forgetting his old tricks. We see none for being smitten with a very sudden admiration of his character. There are no questions here on this Western continent of the balance of power to warp our views on this subject. We can look upon it in a broader and more impartial mode of regarding it than is perhaps possible where so many immediate interests are involved as in Europe. The Turkish power has been the curse of the world, and the main bulwark of a faith which has done incalculable harm in debasing and demoralizing those over whom it has its sway. If we view the matter as Americans and Republicans, there is no very great choice between two despotisms—the despotism of the Sultan and the despotism of the Czar, each of which has been, in its turn, unscrupulous and domineering. If, as Christians, we think upon it, we can hardly fail to perceive that the highest interests of humanity will be more subserved by the predominance of a Christian than an Infidel Power. It is not the best form of Christianity, we are free to admit, but Christianity, in its worst aspect, does more good than false religion can possibly do.

Christian nations lay for ages prostrate in the dust, while a Mohammedan's trampled upon every law of humanity, and insulted them in every conceivable shape; and now, when the day of vengeance is come, is it not a strange thing to find fleets which carry the Cross upon their standard, cheek by jowl in alliance with the Crescent? It would almost seem as if the false prophet had won over new conquests to his infernal standard. It is a most pitiable instance how political interests blunt the perceptions of a higher and more general good than they concern themselves with. I would wish to lift one voice, at least, against this narrow idea, that the highest human weal is bounded by the arbitrary cutting off and adding to, and extinguishing of nations—not because themselves desire it, but because so it seems necessary to preserve a fictitious balance. And yet, after all their pains, the balance oscillates and vibrates without ceasing; and grey-headed gentlemen, whose business it is to keep that still, which never is and never can be, in the nature of things, for more than a few moments at rest, seem to me to resemble that sage personage who watched, and watched, and watched for the stream to flow by, which is flowing and will be ever flowing. Powers there always have been, and Powers there always will be, that are greater, and Powers there are always which are less. Empires rise and fall, and we find no end for which they were created or suffered to exist, unless it be for the furtherance of that holy religion which is man's truest and highest interest. For this, the other day it was Napoleon, and now to-day it is Nicholas, who is feared. The Empire of the one overshadowed Europe to break up and re-organize and enliven it with new modes of thought and feeling. The Empire of the other overshadows it more and more. But as the throne of Napoleon was blown away when it had accomplished its end, this will disappear too. That end is to unite the East and the West. As Russia has benefitted in the past by the infusion of occidental ideas into her Oriental Constitution, so it is her vocation now to bring into the great heart of the Western World the Eastern modes of thought and feeling. But, as we said at the beginning, it will be long before she is successful in her present object. Yet she must attain it before she can go any farther. Any danger to his East Indian Territories is so very remote a contingency, that we have never understood why John Bull should be so fidgety about it. The old gentleman has not ordinarily been so nervous as to snuff danger some century and a-half ahead, and even the great rapidity of Russian acquisition must be much accelerated if there is any real danger before them. Politicians are at loggerheads enough without arranging the world for the year of our Lord 1999. Do pray let posterity take care of itself. As Dean Swift said, "Posterity never has done any good to us, why in the world should we be at so much pains to think about posterity."

But, jesting apart, the good to the whole world, from Turkey's becoming the vassal of Russia, is evident; the injury, if done at all, is only to the British Empire—and that injury is very problematical. Russia is exclusively a military power. Frederick the Great said the Russian soldiers could die, but knew not how to fly. And their prowess on land saved, we all know, Europe from the tyrant grasp of Napoleon. But on the sea they never can do much. Very ludicrous stories are told about the Muscovite fleets. It is said that an Admiral's flag-ship could not find its way around the Black Sea, and was obliged to stop at some islands to inquire the route; and vessels, it is said, are not unfrequently unmanned from the sea-sickness of their crews. These tales, exaggerated as they are, point to a truth—a nation of *lands*men cannot be made a nation of *sea*men. The incessant training of Napoleon could not make his French subjects a match for the English tars. For years and years his whole care was directed to prepare them for a sea fight, and after all, the first battle at Trafalgar annihilated all his hopes, and destroyed the naval force collected at vast expense of time, and pains, and money. All this may tell upon Russia. Universal dominion can never be hers without a supremacy of the seas, and naval supremacy she never can have. But we can take our stand upon higher and more general ground. We may safely leave to Providence ulterior results. Empires first do good by their weight and momentum as a mass. So it was in those great ones that have passed away. The Grecian and the Roman leavened the world with certain ideas of great, nay, of indispensable value. The one with the ideas of literature and science—the other with those of law and right. Ruthless as they were they undoubtedly subserved these ends. When their part was done, they broke up and fell by their own weight, but each separate portion carried off and worked out for itself those ideas with which it had been imbued.

So will it be with Russia. It is noteworthy that it covers ground included in the limits of no general Sovereignty heretofore existing. Its prime vocation is with the vast Sclavonian race, of which it is the head. It seems destined to exercise sway over all that race wherever found. The sturdy qualities which have ever characterized the Russian, will be spread. We have spoken of the steadiness with which he discharges his military duty. Stern integrity is a national characteristic. Of what other has it been recorded, that when contracts of service had been destroyed, to a man all stood fast to their agreement, involving personal inconvenience and loss. These and other like estimable qualities it will be the function of Russia to carry throughout the regions of its power, and to spread by influence throughout the rest of Europe. This it will do as one united Sovereignty, as long as that will answer the design of Providence the best—and then it will become fragmentary.

The highest end the old empires of antiquity subserved was the spread of Christianity. The Greek gave it the language and the habit of thought which were needed to define and bound its mysteries; the Roman gave it a consolidated monarchy, in which and under the shadow of whose protection, the religion of the Gospel could be spread and become organized; Russia has answered, in some degree already, and will still farther in the future answer, a similar purpose. It will be the intermediate, the connecting link through whose agency the Eastern and Western types of Christianity differing very widely and long estranged can be united. We hesitate not, then, to wish well for Russia in the present contest; not that we are not alive to the injustice in which it has apparently been entered upon. We see nothing in the past history of Turkey, nor in her present condition, that should lead us to desire the continuance of her power. She has been a robber of nations—a ruthless despoiler—and has trampled upon every principle of justice and been deaf to every cry for mercy. If the hour of her retribution is now instant, there is no cause why we should desire to stay it. An immoral faith—enervating and yet barbarizing—has long enough lorded it in the beauteous city which, by its position, is marked out for empire. If the hour has come for that corruption being cast out, we will rejoice. We have sympathy enough with the Czar in his northern capital, where, two-thirds of the year, the breath freezes on the lips, to be glad if he can exchange it for another more genial, and connected with the most glorious, the noblest of recollections. We have no objections on any score to urge against his becoming the master of that fair region, where alone the false prophet lifts up his standard on the plains of Europe—the only country in that forward continent that is still to be ranked as uncivilized. All the immediate results we are sure would be beneficial, and any others are too far distant in the future, if they exist at all, for us to be much concerned about them. The direct consequence is good, and nothing but good, and we do not feel ourselves called upon to hunt for evil.—*Herald and Torch.*

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A REMARKABLE NEW CHURCH IN LONDON.

In an obscure street of the metropolis there is now rapidly advancing towards completion a church perhaps the most costly and brilliant of its size ever attempted to be built in England in modern times or old. Most of our readers, from time to time, in their wanderings among the streets on the north of Oxford street, must have caught a glimpse of a queer looking spire, rising between two and three hundred feet from the ground, and built of slate and tiles instead of stone. Some may have had the curiosity to discover the body of the edifice, whose existence somewhere thereabouts is indicated by that striking landmark.

If successful in the search, he finds himself in Margaret street before an edifice of which the external appearance is as odd and "original" as the most inveterate denouncer of common-places could desire, and withal, though odd and original in the extreme, by no means deficient in eye satisfaction. After a while the sense of oddity wears off, while that of pleasantness and appropriateness increases; and the first distinct criticism, after the exclamatory mood has subsided, will, probably, be, Well, here at last is a London church, built with London bricks, with a regular London street front, and no other front, and a spire conspicuous enough in height and shape to make itself a remarkable object for a couple of miles round, even in dense London; qualities which cannot be attributed to any other modern London church whatever, in the mediæval style at least. This highly laudable "street front" appearance, it will be observed, has been obtained without any sacrifice of the orthodox "ecclesiastical" forms. The body of the church is withdrawn some distance from the street, and the clergyman's abode and the attached school-house project, like wings, up to the pavement, and really form a simple edifice with the church. The mass of the building is of red and black bricks, so put together as to produce a very pleasing relief of colour, and the idea of poverty, which might naturally be produced by such homely material, is avoided by the introduction of a good deal of fine stone carving, designed and arranged with great novelty and justness of effect. This exterior altogether must be pronounced to be a notable architectural success, perhaps the most notable which these architecturally barren days have as yet produced; but it has one fault—an inevitable one, a fault of circumstances and not of design. The spire that soars 220 feet from the pavement, and the somewhat spacious and irregular-looking front, prepare the eye for a good-sized church. One would guess, before entering, that it would not be very much less than St. James's or New St. Pancras. It is, therefore, rather startling and disappointing, at the first glance, to find oneself in a chapel of an average village church size, fitted to hold, at a guess, between 300 and 400 persons, without crowding. But, on closer inspection, it is discovered that the broken promise of space made by the exterior, is more than compensated by the quality of the internal construction and decoration. The somewhat dull, and dingy, and metropolitan outside had given no hint of the gem-like magnificence of shafts, walls, and windows. The entire internal construction, with the exception of here and there an artistical glimpse of the homely red bricks which are the basis of the whole, is made up of the most precious materials which the British isles can afford. And here it is to be remarked that the entire building is of British material. The principal clustered shafts are of polished red granite; the smaller shafts are of Purbeck marble and Cornish serpentine. The whole of the chancel, and most of the carved capitals, are of splendid Derbyshire spar. The novel experiment of bricks brilliantly and variously coloured, and decoratively employed in arch-voussoirs, is tried with moderation, and, we think, with striking and good effect. Large wall spaces are at present blank, or only partially covered with Mr. Dyce's frescoes, which are to cover one entire side of the church.

It would not be well to mix styles very much in such a small church, but the frescoes naturally fall into three great divisions—namely, those immediately over the altar, including that which Mr. Dyce was recently engaged on; those above the chancel arch; and those on the left-hand wall, looking towards the altar. These three departments must be given to three different artists, without any reluctant discord. The pre-Raphaelites should supply some frescoes for this building.

The stone carving of the interior is especially worth notice. Architects have hitherto followed, in their restorations of the pointed style, a manner purely in imitation of the old carvers. In the present case the designer (Mr. Myers, we believe,) has started a new style for himself—a style as different from any one of the various styles which prevailed from the twelfth to the fifteenth century as these are different from each other; the "early English" from the late "decorated," for example. The novelty is delightful, and the execution admirable; but it must nevertheless be confessed that the design of the carving of the capitals is not of that decidedly architectural and subordinated character which is observable in all good ancient work. It is not sufficiently manifest at a glance that the ornament is cut from the natural substance of the capital; the foliage and flowers are too light and detached to be perfectly architectural in effect. We are not quite sure that we like the effect of the beautifully veined Derbyshire alabaster in the traceried arches of the chancel. The conspicuous veins of the marble constitute a sort of irregular tracery which divides the attention with the tracery of the architecture, the delicate lines of which are thus almost as much disturbed as they are in the "gothic" of Italy, by alternating bands of dark and light-coloured stones. Another more than questionable effect produced by the use of coloured marbles is the supposition of light capitals on dark shafts. This certainly is not good, as it suggests to the eye a weakness in that part of the column which ought to be the strongest.

The stained glass in this church is the most splendid attainable by money and modern art. The great window is by the famous French artist Gerente; the clerestory windows are by O'Connor, of Berners street. Both are fine examples of the almost perfect restoration of a long lost art. The first condition of a good church window is that it should look as little as possible like painted glass. In ancient coloured windows, and in the best modern imitations of them, all the figures, whether human, animal, vegetable, or "arabesque," are, strictly speaking, constructed, not painted. The only effect which is still wanting in such windows as those of which we are now speaking, is that of crudity and roughness in the very make of the glass, a quality which, arising as it did from mechanical imperfections, is very hard, perhaps impossible, to imitate with right effect in moddern times. But much of the richness of the ancient glass depended on this quality, as any one may ascertain on carefully comparing the great window of this church with any of the ancient windows still remaining in our cathedrals.

Mr. Butterfield, the architect of this church, has been much and justly commended for having made the most of his space inside and out. It is not until we have been in the church some time that we discover how small it really is, although, as we have said, the eye is struck with a perception of comparative smallness on first entering. It is difficult for any but an architecturally educated eye to foresee, in the present state of the building, what will be its effect when finished with the frescoes, altar furniture, pavement, seats, &c., which are all as yet wanting, but which will no doubt be supplied in a style in keeping with the substantial magnificence of the masonry. We understand that this little church has already cost about £50,000. To complete it as it should be completed, the frescoes ought to be in the very highest style of art which we are at present capable of producing. We heartily commend the private munificence which supplies to the people such splendid and enduring displays as are afforded by the church in Margaret street, and its one rival in splendour, Mr. Sidney Herbert's church at Wilton.—*Daily News.*

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Comparative Areas.—Illinois would make forty such States as Rhode Island, and Minnesota sixty. Missouri is larger than all New England. Ohio exceeds either Ireland, Scotland, Portugal, and equals Scotland, Belgium and Switzerland together. Missouri is more than half as large as Italy, and larger than Denmark, Holland, Belgium and Switzerland. Missouri and Illinois are larger than England, Scotland, Ireland and Wales.

THE CHURCHMAN.

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☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

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THE CHURCH OF THE CATACOMBS.*

In order to deepen our sense of the vast debt of gratitude which we owe to the courage and constancy of the early witnesses and professors of the Christian Faith, we purpose to direct the reader's attention to one sort of hardship and privation which they endured, the proofs of which have come down to us in a way entirely different from Scripture or tradition; and which, while they give us a lively picture of the state of the early Christians, serve also to illustrate and confirm the written records of our faith, and to furnish us with an independent testimony to some of the distinguishing doctrines and institutions of the Church. And if what we have to say shall tend, as we trust it will, to animate our Christian faith and hope, and to cement our hearts in ties of closer sympathy with those who were companions in suffering with Apostles and martyrs, we shall need no apology for offering it to the attention of our readers.

It is well known that during the severe persecutions under the Roman Emperors, the Christians of Rome used to take refuge in the *Catacombs* in the neighborhood of that city. The Catacombs are extensive subterranean quarries or vaults, which are found in the neighbourhood of many large cities in Europe, and which were originally excavated for the purpose of obtaining *stone* and *sand*, (which was used for mortar and cement,) in the construction of public and private edifices and other works of art. Those at Rome extended for several miles around the city, and furnished employment for large classes of labourers. Among these labourers the Gospel was, at a very early period, successfully preached; and they, by their intimate knowledge of the complicated passages of the Catacombs, were enabled to furnish a safe retreat to the Christians when overtaken by persecution. This fact is established, as well by historical testimony as by certain imperial edicts forbidding the Christians to resort to the Catacombs—which edicts were enacted at the commencement of a persecution, and formally repealed at the end of it. Shielded from the storm of persecution the early Christians in these subterranean abodes celebrated the services of the Church; and ecclesiastical history informs us of bishops who were secretly resorted to in these retreats by their clergy and flocks for the purpose of counsel and direction. Even here, however, they did not always succeed in eluding the fury of their enemies. Thus, "Xystus, Bishop of Rome, together with Quartus, one of his clergy, suffered below ground in the time of Cyprian. Stephen, also, Bishop of Rome, was traced by heathen soldiers to his subterranean chapel; on the conclusion of divine service, he was thrust back into his Episcopal chair and beheaded. The letters of Christians then living, (and which are preserved chiefly in the works of Cyprian,) refer to such scenes with a simplicity that dispels all idea of exaggeration; while their expectation of sharing the same fate affords a vivid picture of those dreadful times."

We can easily understand the feelings which led the Christians, not only during persecution, but even after their religion began to be better established, to choose these vaults as burial-places for themselves and their families. The heathen practice of burning the remains of the deceased, besides interfering, from its extreme costliness, with that charity to the poor which was at once a distinguishing trait of Christianity and a great means of its propagation, was regarded with aversion also on religious grounds; and the practice of burying was from the beginning, as it still continues to be, preferred by the followers of our Lord as more congenial to their faith in the resurrection of the body. This being so, what places would be more naturally chosen by them than those subterranean abodes which had been hallowed by the martyrdom of some, and the sufferings and privations of many more to whom they had been attached by the closest natural and spiritual ties, and whose names and persons were yet fresh in their memory? Certain it is that they did make this use of the Catacombs; that from the *first* century till after the end of the *fourth* century, the Christian population of Rome were buried in them; and that in the year 314, Constantine, the first Christian Emperor, formally made them over to the Christians as Church property, and that on the ground that they had already been consecrated by the use to which they had been applied. To which we may add that Eusebius, who gives us this information, expressly calls them the Burial Place of the Martyrs.

"When I was at Rome," says St. Jerome, "still a youth and employed in literary pursuits, I was accustomed, in company with others of my own age, and actuated by the same feelings, to visit on Sundays the sepulchres of the apostles and martyrs; and often to go into the crypts dug in the heart of the earth, where the walls on either side are lined with the dead; and so intense is the darkness that we almost realize the words of the prophet, 'They go down alive into hell,' and here and there a scanty aperture, ill deserving the name of a window, admits scarcely light enough to mitigate the gloom which reigns below; and as we advance through the shades with cautious steps, we are forcibly reminded of the words of Virgil—'Horror on all sides, even the silence terrifies the mind.'"

"Among the cultivated grounds," says Prudentius, "and not far outside the walls of Rome, lies a deep cavern with dark recesses. A descending path with winding steps leads through the dim turnings; and the daylight entering by the mouth of the cavern, somewhat illumines the first part of the way. But the darkness grows deeper as we advance, till we meet with openings cut in the roof of the passages, admitting light from above. . . . . There have I prayed prostrate, sick with the corruptions of soul and body, and each time obtained relief."

St. Jerome and the Christian poet Prudentius flourished about the middle of the fourth century, and these passages give us a lively picture not only of these burial places in their time, but of the feelings which they excited in the minds of those who were led to visit them from sentiments of curiosity or devotion.

It appears then that these vast excavations, extending for fifteen miles around the city of Rome, were used by the early Christians for two purposes; 1. as places of worship where, in times of persecution, they erected their chapels and celebrated the rites of their holy faith; and 2. as cemeteries where they formed crypts and vaults for the reception of their dead.

Now the question naturally rises, whether any, and, if any, what relics remain of the worship which the faithful then offered, as we may say, in the jaws of death and from the bowels of the earth? What has become of this vast city of the dead? Where are the monuments which piety and love erected to the memory of the ancient saints? Are they accessible to modern research? If so, what inscriptions do they bear? and what light do these inscriptions shed on the doctrine, habits and condition of the early Church?

About the fifth century, Italy began to be overrun by the barbarians of the north; and in the disorders which grew out of these invasions, this refuge and sanctuary of the ancient Church was neglected and well-nigh forgotten. The principal entrances alone remained accessible, and even these, with few exceptions were covered with rubbish, while the knowledge of their numerous passages and the recesses to which they led was entirely lost. To this, however, among other objects, the spirit of inquiry which was awakened in the sixteenth century, was naturally turned; the Catacombs were re-opened and explored; and the contents which had remained untouched for more than a thousand years were again brought to light. By the labours of the learned these have been classified, and either copied or transferred entire to the public galleries of Rome, and descriptions of them have from time to time been published; and thus several thousands of inscriptions and devices of ancient sepulchral monuments have been produced to give their independent testimony to the existence and condition of the early Church. A few features of this testimony claim our attention.

The first and not the least interesting is the contrast which they exhibit in the spirit of the Pagan and Christian religion. The epitaphs of the heathen are a proud record of worldly honours and distinctions, and sometimes breathe the spirit of sullen discontent and defiance; a blazonry of names and titles, with an occasional upbraiding of the gods for their cruelty in snatching the innocent out of the world in the bloom of youth. But the Christian epitaphs, on the other hand, bespeak the poverty of the early professors of our faith, their humble condition in life and their want of culture in the knowledge of this world; while at the same time they breathe a spirit of humility and resignation, of faith, hope and charity, which were unknown to the votaries of the heathen gods. "The place of Philemon." "The place of Sesvs." "Martyria in peace." "To the blessed Paul his brother Hedulalos." "To our well-deserving daughter Theodora, who lived 11 months and 18 days." "To Libera Maxamilla, a most loving wife. She lived in peace." "To Vidalius in the peace of Christ." These and such like are the simple and humble inscriptions which the virgin piety of the Christian Church engraved on the monuments of the deceased.

A few fuller inscriptions will serve to display more strikingly the faith and hope of Christianity in contrast with the sullen despair, and repining and licentious spirit of Paganism. On a Pagan monument we read "Caius Julius Maximus, aged 2 years and 5 months. O relentless fortune who delightest in cruel death, why is Maximus so suddenly snatched away from me? He who lately used to lie joyful on my bosom—this stone now marks his tomb: behold his mother." Compare with this the following: "The sleeping-place of Elpis." "Victorina sleeps." "In peace. To Aurelius Felix, who lived with his wife 18 years in sweetest wedlock. Of good memory. He lived 55 years. Snatched home eternally on the 12th before the kalends of January." And once more: "Peace. This grief will always weigh upon me; may it be granted me to behold in sleep your revered countenance. My wife Albana, always chaste and modest, I grieve over the loss of your support: for our Divine Author gave you to me as a sacred boon. You well-deserving one, have left your relations; lie in peace—in sleep—you will arise—a temporary rest is granted you. She lived 45 years, 5 months and 13 days. Placus her husband set up this."

History, sacred as well as profane, commemorates for the most part the actions of those who have been famous in their day; but these simple records and inscriptions are the touching annals of the poor. "The fathers of the Church," says Mr. Maitland, "live in their voluminous writings; the lower orders are only represented by these simple records, from which, with scarcely an exception, sorrow and complaint are banished; the boast of suffering, or an appeal to the revengeful passions, is nowhere to be found. One expresses faith, another hope, a third charity. The genius of primitive Christianity, to believe, to love, and to suffer, has never been better illustrated. These 'sermons in stones' are addressed to the heart and not to the head—to the feelings rather than to the taste; and possess additional value from being the work of the purest and most influential portion of the Catholic and Apostolic Church then in existence."

Thus far we have referred to these monumental inscriptions only as a collateral proof that the Gospel, which brought light and immortality to light, had revolutionized the religion of the heathen, and spread its blessed hopes and consolations among the poorest classes at the early period which history assigns. We shall now advert to a few of the testimonies which have a bearing on doctrines disputed among those who profess the name of Christ. In reference to our Lord's divinity, take the following:

"Sacred to Christ the Supreme God. Vitalis, buried on Saturday, Kalends of August, aged 25 years and 8 months. She lived with her husband 10 years and 30 days. In Christ the First and the Last."

On this head, however, instead of farther inscriptions, we will quote the words of Mr. Maitland. "The name of Christ," he observes, speaking of these sepulchral remains, "is repeated in an endless variety of forms, and the actions of His life are figured with every degree of rudeness of execution. The Second Person of the Trinity is neither viewed in the light of a temporal Messiah, nor degraded to the estimate of a mere example, but is invested with all the honours of a Redeemer. On this subject there is no reserve, no heathenish suppression of the distinguishing feature of our religion: on stones innumerable appears the Good Shepherd, bearing on His shoulders the recovered sheep, by which many an illiterate believer expressed his hope of personal salvation. One, according to his epitaph, 'sleeps in Christ'; another is buried with a prayer that 'she may live in the Lord Jesus.' One has his sepulchre sealed with the inscription, 'Christ is God'; happy in not having to learn that truth when his sepulchre shall be rent asunder. But most of all, the cross in its simplest form is employed to testify the faith of the deceased; and whatever ignorance may have prevailed regarding the letter of Holy Writ, or the more mysterious doctrines contained in it, there was no want of apprehension of that Sacrifice, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven."

Next in regard to the sacraments. As the services of the Church used to be celebrated in these subterranean vaults, it can excite no surprise that chapels and fonts have been discovered in them. One font contains an inscription of which a part is to this effect: "The living stream cleanses the spots of body as well as of heart, and at the same time washes away all sin." A clear testimony to the sacramental efficacy of Baptism, and one which naturally reminds us of the passage in Holy Writ, "Arise and be baptized, and wash away thy sins," and of the similar expression in our own service; "didst sanctify water to the mystical washing away of sin."

The two which we are next to mention show that the practice of infant baptism prevailed in this early age, the term neophyte being applied only to the baptized: "In Christ, Flavia Jovina, who lived 3 years and 30 days—a neophyte—in peace. She died the 11th before the Kalends." "To the neophyte Romanus, the well-deserving, who lived 8 years and 15 days: he rests in peace. The lords Fla. Gratian Augustus, for the second time, and Petronius Probus, being consuls."

And here we may remark that the names of the Roman consuls are found on very many of these monuments and serve to point out the time of their erection; just as the name of Pontius Pilate, which has always been retained in the creeds of the Church, serves to denote the date and historical fact of our Lord's crucifixion. Some of these remains are believed to refer to the Eucharist and its administration in both kinds; while again others prove that celibacy was not then enjoined on the clergy, inscriptions being found in memory of their children; and it is very remarkable that no other intimation of prayer for the dead is found than the simple inscriptions, "May you live," "May God refresh you"; and that no addresses are found to the Virgin Mary or other early saints; thus showing that the doctrines of Purgatory and Invocation of Saints are the growth of a later age, and that the Reformation of the Church of England was indeed a restoration to primitive purity of worship.

The chief use which has been made of these discoveries has been to illustrate the symbolism of the ancient Church, and to trace the progress of Christian art from its rude beginnings to the present time; for the symbols which are now used in our churches and burial grounds only for the purpose of ornament, served among an unlettered people—and such were the majority of the early Christians—the more important purpose of conveying instruction. Avoiding all this, however, we have merely endeavoured to direct the attention of our readers to the light which these enduring monuments have shed on the doctrines and usages and condition of the early Church—a light, faint indeed, but yet full of interest, and not without its value in corroborating the written records of our faith. For here we have a lively memorial of those of whom the world was not worthy, and who sought refuge from its hatred and scorn in the caves and dens of the earth. We see how truly our Lord's words were fulfilled, "If they have persecuted me, they will also persecute you"; and we see too how it was that our Lord manifested Himself to His followers as He did not unto the world; shedding abroad in their hearts the love of the Holy Ghost, and that firm faith and lively hope of immortal joys which enabled them to be baptized with the baptism which He was baptized with; to endure the contumely and violence of the world, and to seal their faith in their Redeemer with their blood.

Nothing can be more astonishing than the revolution which has taken place in regard to the doctrine of Christ. There is nothing like it in the history of man. The fishermen of Galilee have become the legislators and teachers of the earth. The religion which sprang up in an obscure corner of Judea, which met at first with contempt from the great, and spread chiefly among the lowest of the people, receives at this day the homage of the learned, and bows down the hearts of the mighty. The cross, once despised as the sign of the deepest disgrace and ignominy, is now honoured and loved and displayed as the symbol of all that can ennoble man in this world or exalt him to glory in the world to come! Is it possible to behold the triumph of a religion so pure, so meek, so opposed to the sensual appetites and turbulent passions of men, a triumph secured without the appliances of human art or force, and not attribute it to the finger of God?

But what a rebuke does the origin of our Holy Faith convey to those of us who profess the name of Christ, but live regardless of His precepts! To the apostles and martyrs, to the sufferings and labours of those who were hunted from the face of the earth, and driven often to worship their Saviour in caverns and vaults never visited by the light of the sun, we owe the Blessed Faith that has saved us from pagan degradation, that enables us, when death takes from us our relatives, to sorrow not as those who have no hope, and that gives a *divine assurance* of everlasting life to all of us who observe the terms of the Gospel. And how do we repay this debt of gratitude? Do we honour the memory of the apostles and first martyrs of our faith? Do we praise God for their example? Do we meditate on their virtues and seek to imitate them in our lives? Or do we forget them, and strive as it were to obliterate their virtues from our hearts by neglecting even those days which the wisdom of the Church has made sacred to their memory?

Certainly it is not by merely professing the name of Christ, but it is by following His blessed Saints in all virtuous and godly living, that we may come to the unspeakable joys which He has prepared for them. It is not by professing our admiration of apostles and martyrs, but it is by being ourselves joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto God. Let us strive, then, to reduce to practice the holy religion which we profess; to do that for others, according to the measure of the ability which God giveth us, which the apostles have done for us; to bear with patience and resignation the trials to which God calls us, to give some proof of our readiness to suffer for the name's sake of Christ, and in all things to illustrate the religion which we profess with our lips, by the silent eloquence of a consistent walk and conversation in life; remembering always that "our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death and dwell with Him in everlasting life."

S. S.

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* In offering this contribution to the public the writer deems it proper to remark, that it was written soon after the perusal of Mr. Maitland's "Church in the Catacombs," and with no other information on the subject than was derived from that interesting and instructive work. Indeed the sole object of the writer was to condense and bring into one point of view those parts of Mr. Maitland's book which chiefly illustrate the antiquity of the doctrines and usages of the Church. Since the article was written Bishop Kip's work on the same subject has made its appearance. This the writer of the present article has not seen; but from the reputation of the right reverend author and from the opportunities and resources which he has had, there can be no risk in referring the reader to his work for more ample and authentic information on the subject. The passages in quotation marks are all, word for word, from Mr. Maitland.

THOUGHTS ON CURRENT EVENTS.

The bill relative to the University of Oxford has finally passed the House of Commons. It has been the subject of three debates since those to which we have adverted. The first turned chiefly on the names of the proposed commissioners. The Radicals proposed the omission of those of Sir John Coleridge and Sir John Awdrey. The first-named gentleman was attacked openly on the ground of his religious opinions. For the rejection of the other, no reason whatever was assigned. The real object was to make the commission a party one. The Radicals and Low Churchmen had complained that the five names originally inserted were not sufficiently favourable to them. The government had so far listened to them that two men, who, although not in themselves fairly open to any exception, were not as acceptable to the High Church as to the Low Church party, were added to the original five. The pretext was that the duties of the commission having become, under some changes in the bill, more important, it was proper that the commissioners should be seven instead of five. The new proposal was that the number should be again reduced to five, by striking out the names of two High Churchmen, thus leaving the commission decidedly one-sided. The Derbyites, contrary to their usual course when the cry of "Tractarianism" is sounded, refused to join in the movement, and the motion was obliged to be withdrawn.

Mr. Gladstone introduced and carried a clause defining the phrase, "the governing body of the college," to mean the Heads and the actual Fellows being graduates, except in the case of Christ church, of which the Dean and Canons are to be considered as the governing body. He also introduced some verbal amendments.

On the third reading of the bill another debate arose. Before it arose, Mr. Phinn moved and carried without opposition two clauses, one providing that the Vice-Chancellor's court, which is the tribunal for administering civil justice to the members of the University, should hereafter be governed, not by the civil law, as heretofore, but by the common law, and that its modes of proceeding shall be regulated by rules framed by judges of the superior court of Westminster.

Mr. Gladstone then introduced a clause requiring that all alterations made by the commissioners, and not rejected by the governing bodies of the colleges or schools, to be reported to a Secretary of State and laid before Parliament.

Mr. Heywood then moved his rejected clause for admitting dissenters to degrees, modified so as to apply only to the bachelor's degree in all faculties except divinity, thus avoiding the difficulty of giving dissenters a share in the government of the University. This led to a debate, in the course of which it was alleged that the motion was out of order, because the proposed clause had been altered from that mentioned in the notice of the motion. The discussion was postponed, in order to give time for a new notice. When it was resumed, the Ministry accepted the modified motion and it was carried, although after much debate, by a majority of 233 to 79.

Mr. J. G. Phillimore then moved and carried without opposition a clause substantially the same as that which, in the Committee of the Whole, had been lost by one vote. It is to the effect "that from and after the first day of December next, no member of the University shall be allowed, on account of his rank, to pass his examination or take his degree sooner than another undergraduate."

Mr. Dennison also moved and carried, without opposition, that Heads of Houses, being also Professors, should have no vote in the election of the Professors who are to have seats in the Hebdomadal Council. The reason is that the Heads are represented there as a distinct body.

Mr. Gladstone made an attempt to except fellowships from the operation of the clause which Mr. Roundell Palmer had introduced in the committee, giving to the governing body of schools entitled to preferences, in the distribution of college endowments, a negative on any change touching those preferences which might be proposed by the commissioners. He was defeated, the vote being 129 to 139.

It is now announced that the bill for the relief of the Colonial Church will not be again brought forward during the session. The Church papers regard this as an effect of the malign influence of Sir George Grey, the new Colonial Secretary, who has been an avowed opponent of the measure.

It is remarked that all the debates of any importance now turn on questions connected with the Church. The true reason of this is, as we apprehend, that in Great Britain, as in the United States, there no longer remain political parties having distinctive principles, at least such as can be avowed. The struggles between the parties in England have always been, far more than was apparent to those engaged in them, struggles between the agricultural and the commercial interests, the country and the towns. The contest is now pretty well decided in favour of the latter. The last principle that remained in dispute was that of protection.

Lord Derby's administration consented to submit this principle to the constituencies, avowing that they themselves held it but would not act on it unless the constituencies decided in its favour, and the constituencies decided against it. From that moment there has been no political party acting upon any avowed principle. The Radicals avow the principle of movement, the conservatives of permanence. But these ideas are too vague to allow of their being considered as practical principles.

In the meantime, the Church is beginning to feel her wants. She needs the power of managing her own affairs. Her spiritual affairs through her Convocation, her temporal affairs by those who really constitute her laity. At present the temporal affairs of her parishes are managed by churchwardens, who are elected by church-rate-payers, that is, by the whole body of those who possess any property. Her other temporal affairs are controlled by Parliament; her spiritual, either by individual bishops nominated by the Crown, or by the Crown itself.

To change these things is to innovate. Progress in a particular direction is necessary to the Church. But permanence is the watchword of the conservatives. On this ground they are opposed to all Church movement. But they are besides unpopular themselves, and looking round for something more unpopular than themselves, they have been lucky enough to discover "Tractarianism." The English mind is essentially Protestant, in the best sense of that word, as implying a protest against Rome. It is also, in a certain sense, conservative, as liking to see things continue as it has been used to see them, unless connected with some plain and palpable evil. Moreover, it has been a good deal indoctrinated with "Evangelicalism," so far as it is religiously inclined. The English, too, like all other busy people, are not willing to devote any time or labour to the investigation of religious questions.

They see men indulging in a symbolism which they do not understand, in a splendour of ritual worship which they have been accustomed to connect with Romanism. They hear these very men inculcating doctrines of which they are unused to hear, and they see some of these very men falling over into the Church of Rome. The name of "Tractarian" had been applied to these men, and therefore the name of Tractarian is applied to all those whose opinions or practices in any degree approach to theirs. But everything which is earnest, except earnestness against them and against Romanism, is suspected to approach to their views.

There is always in England, as everywhere else, a large class of men who, with more or less of intensity, hate religion. This class of people persecuted Methodism in the last century, when it was the shape in which religious feeling was most prominently manifested. They applied the term Methodist to all religious people. Under this name they manifested their hatred to "Evangelicalism," when that became the most prominent modification of religion. Now that "Evangelicalism" is falling away into negatives, they have fixed on "Tractarianism" as the term for positive religion.

The adoption of this phrase as a party cry by the Derbyites, falls in with the instincts of that party, both as a mere political party seeking for a means of affecting the popular mind, and as a conservative party opposed to all changes. They have set themselves against Convocation, partly because they can stigmatize the Convocation movement as "Tractarian," and partly because it is inconsistent with their principle of permanence. The same ideas operate against the emancipation of the Church in her parochial affairs, from the tyranny of dissenting vestries and churchwardens. It is in vain that she offers to purchase this emancipation by the sacrifice of the church-rates, which are the basis upon which the objectionable power is founded. It is insisted that they shall be abolished and the power remain.

It is true that this has been most directly done by the Radicals, who have, not less than the conservatives, their own reasons for being "anti-Tractarian." They are the party of the towns. Puritanism was always the religion of the English towns, and there, as elsewhere, has run its natural course into irreligion. This irreligious tendency belongs, we fear, to towns, as such, besides being the natural succession of Puritanism. The lamentable indifference to Church extension, during the last century, has acted in the same direction. The towns have become thoroughly irreligious, and what remains of religion in them is puritanism or Dissent. The townspeople, whether as Puritans, Dissenters, or irreligious men, are "anti-Tractarian" and anti-Church. They desire progress, but not in the direction of the Church. They are not agreed as to the direction in which they desire progress, but in that particular direction they dislike it even more than they do permanence.

Thus both the two strongest political parties are hostile to the Church, and more especially to Church movement. It has become necessary to the Church that she should move, and hence measures connected with the Church and religion are those which have the strongest hold on the public mind. Both of the great parties are, as parties, hostile to the Church, and so are the remains of the Whigs, who are chiefly now distinguished from the Radicals by their rank, fortune and old descent. But there are in all three individuals who are attached to the Church and influenced by the Church movement. This is still more the case with the little party, strong only in ability of its members, which bears the name of the late Sir Robert Peel. It is a mere fragment of the old conservative party, which abandoned the doctrine of Protection before the others, and has ever since been separated from them. It is not, as a party, hostile to the Church, or to Church movement, and ranks among its leading members a large proportion of Churchmen and Church-movement-men. Mr. Gladstone, its leader, is pre-eminent among the number. This has furnished an additional reason for the Derbyites to adopt the cry of "Tractarianism," and has led, we fear, to the lamentable changes in the Ministry.

We have always been of opinion that the interests of the Church would have been best promoted by a coalition between the Peelites and the Derbyites, as they are now called. Mr. Disraeli has, in more ways than one, been the obstacle. The Peelites were driven to enter into the present combination, which has the weakness of other coalitions, and which we fear is beginning to be dissolved by the encroachments of its anti-Church section. The Derbyites hope for its overthrow, and are endeavouring to hasten it by their new cry. By the way, this word "cry" was, if not introduced, at least brought into notice by Mr. Disraeli, in his political novels. Its appropriateness to his present course almost compels the quotation, "I thank thee, Jew, for teaching me that word."

It is a remarkable phenomenon, that while political contests in England are taking so exclusively a religious form, they should be, for the first time, doing the same thing in the United States. Here it is mainly owing to the imprudence of the Romanists, in seeking to act as a political party. The same want of avowable political principles, upon which parties might rest, was found here as in Great Britain. It existed even in a greater degree. But there were stray combinations contending for the spoils. This led to a competition for the foreign vote, which, as able to cast the balance in many localities, was very important. The Romish bishops knew that they could wield the greater part of this vote, and they forgot that it was only as holding the balance that it was important. As to the vote of the native Romanists, it was in a great degree beyond their control. They attempted to control the public schools. They were allowed to some extent so to do. Then they demanded, so far as they were concerned, the adoption of the denominational principle. They were defeated, but they had introduced religion into politics. The consequence has been the advent of the Know Nothings. The name which they have assumed, and the things which they have effected, almost authorize us to describe this most powerful of secret societies as *monstrum, horrendum, ingens cui lamen ademptum.* They cannot be looked upon without that terror which men feel for all great forces, the direction of which they cannot calculate. Yet at present they are doing the best of all good political works, by teaching the foreign-born citizens that they are not to govern this country, and direct its energies in support of their foreign schemes, whether those schemes be political abroad, or politico-religious at home. It is quite time that it should be understood that America is for the Americans.

H. D. E.

Baltimore, July 15, 1854.

THE CHURCH ABROAD.

[Continued from page 161.]

The Bishop of Chester not long since refused to sanction the building of a church in Liverpool, because the design was to have weekly communion and daily prayer. The Rev. Dr. M'Neile, in lecturing before the Working men's Church Association, referred to this church in discoursing upon "the Tractarians as semi-Papists." The learned Dr. asked, "Do you want a house where there are to be prayers every morning without a sermon?" This was responded to in various cries of "Yes" and "No." One sturdy voice declared "There ought to be prayers every day in church." After a pretty sharp debate between this "voice" and the Dr., in which the "voice" had rather the best of it, telling the Dr. some home truths, the Dr. invites the owner of the voice to come forward. Instead of being confounded, this sturdy working-man, who introduces himself as "Mr. Eaton's gardener," presents himself, and makes this touching and manly statement. When such requests are made for opportunities of daily public worship, on what principles of Christianity they can be denied, we are at a loss to discover:

The party alluded to then came on the platform, and, in reply to a question from the chairman, stated his name to be Joseph Hanmer, of Whitfield street. He said I am a true Churchman, and I was one of the first men who subscribed to this society we have met about to-night. I paid my towpence a week. I have subscribed towards building this new church, because I had lived a long time in sin and drukenness, and never went to church, and I had no learning. I was a widow's son, and I could not read when I was forty years old. What little I have learned to read is since I became a teetotaller; and I learned it at home, in my own house. I have been in the habit of going to the Church of England ever since that time, 18 years ago, and I have never been in any other place of worship, and I have no desire to go to any other place. I am a willing subscriber—I love the Church and am willing to spend and be spent for Christ, (applause,) and it hurts my feelings very much when I hear one Church minister rising up to speak against another, his brother (loud applause). That is what hurts me, and nothing else—only that. We are told not to speak evil of one another. I learned that since I commenced to read and became sober. We ought not to judge of one another, or speak evil, but to love one another and do good to one another as far as lies in our power. I hope you will forgive me.

The Chairman—Allow me to mention that the church for which that gentleman is subscribing is the one we hope to raise for the Rev. Mr. Gabriel. Is it not?

Mr. Hanmer—No, it is not. It is the poor man's church, where there will be service every day. I hope I shall be able to go every evening. I can't every morning, for I am a working man (hear, hear).

A female in the body of the meeting—And I hope I shall also (great laughter and applause).

At this stage of the proceedings, Dr. M'Neile left the meeting.

The Bishop of Exeter held an ordination on the 18th ult. by adjournment from Trinity Sunday, and admitted *twelve* to the Diaconate, and *sixteen* to the Priesthood.

The Bishop of London confirmed at the Royal Military chapel, a few weeks since, 300 of the Household Brigade. The Rev. R. W. Browne, chaplain to her Majesty's Forces in London, and the Rev. C. G. Nicolay, assistant-chaplain, officiated. The Bishop's address was most impressive, and the demeanour of the men very attentive and serious. On this and three former occasions the Bishop has confirmed about 1,000 of the Guards. After the service, 300 school children lined the sides of the chapel, and the Bishop made a kind and affectionate address to the masters and mistresses on their important duties and responsibilities.

The Hon. and Rev. Gerald Wellesley, Domestic chaplain to the Queen, has been appointed by her Majesty to the vacant Deanery of Windsor.

It appears, the Archdeacon Stevens having informed churchwardens at his last visitation that the parson has no right to put up anything in the church without their consent, Mr. Palk, the churchwarden at St. Sidwell's, very courteously intimated to the Rev. Mr. Galton that his credence table was most offensive to the Protestant minds of the parishioners, and requested him to remove it. The Rev. gentleman, however, would not do so. Mr. Palk therefore very quietly caused it to be removed on Tuesday.

There has lately been held at Liverpool a numerous meeting of clergy and laity for the purpose of establishing a Magdalen Asylum in that town, under the superintendence of a committee of members of the Church of England. It is proposed that, instead of one large establishment, several separate houses should be taken, in different localities, to be conducted under one general management, upon a system of classification and gradation, according to the apparent character and approved progress of the inmates. The principal object of the institution is to be moral and religious training, but they are to be employed in useful industrial occupations.

Nova Scotia.—The subscription for King's College, Windsor, continues to be vigourously pressed forward, and we are glad to learn from the *Church Times* that in Prince Edward's Island about £150 had been subscribed for the Bishopric Endowment Fund. The Rev. John Stannage has returned to his mission among the fishermen of St. Margaret's Bay, from his recent stay in England, where he has succeeded in raising a sum of £1,300 for the endowment of his parish and other religious objects. A matter of £30 was added from his fellow-passengers on board the *America* from Liverpool. In Bermuda, the establishment of Berkeley's College is still pressed, and efforts are making for setting on foot a Church paper.

Constantinople.—We mentioned recently a visit made by the Bishop of Gibraltar to Constantinople, and a confirmation which he held there. A more interesting and detailed account of the visit will be found in the following letter from the Bishop himself to the Society for Promoting Christian Knowledge, which was read at the last meeting of the Board:

Pera, Constantinople, May 22, 1854.

I think I informed you of my intention of visiting Constantinople. It was my wish to time my visit so as to afford me an opportunity of doing service to our gallant countrymen who form the expeditionary forces to this country, and I have not been disappointed. The last three days have been very remarkable in a religious point of view, as connected with our Christian position in this Mohammedan land. On Saturday I held a confirmation for the camp at Scutari, when three hundred and two soldiers received the sacred rite. The notice which had been given had of necessity been very short, and the chaplains had but little time to prepare the candidates, yet I may truly say that I have never seen the ordinance received with greater devotion. Among the three hundred bronzed and weather beaten faces of those who knelt to receive the laying on of hands, I did not see one which did not appear to be impressed with the solemnity. Many of them evidently felt it very deeply. At the conclusion, though the men had been kept standing for two hours (for we had no seats), they requested that they might be allowed to sing the "Evening Hymn," which they did with great fervour, being led by the band of the 33rd, which had also chanted the usual portions of the evening service. The place where we assembled was one of the upper corridors of the great Turkish barrack, about a mile from the camp.

Yesterday, being the Lord's-day, we assembled at the same place to celebrate the Holy Communion. On this occasion the majority were officers, the whole number of communicants being between three and four hundred (we were not able to ascertain the exact number, on account of the inconvenience of the place). Morning service had been already performed by the chaplains in their respective divisions, so that we began at once with the Communion Service. I gave only a short sermon, or rather a very brief address as the congregation were obliged to remain standing for want of seats; and, with the help of three of the chaplains, we were able to accomplish the whole service within a reasonable time. It was impossible for any one not to feel impressed with this service nor can it be easily forgotten by any who were present. Many were partaking of the Lord's Supper for the first time, and many most probably for the last. The number of very young men was remarkable; and the fervent and devout manner in which all joined in the prayers and responses was both gratifying and affecting. And when at the close all kneeled upon the ground, the generals and principal officers in front and the rest in order behind, I found it difficult, without emotion, to pronounce the Benediction.

These services are considered, by those who remember the habits of an English camp in former wars, to be striking indications of the improved character of the British army in regard to religion. And I shall be thankful if they contribute, in however small degree, to advance the improvement.

In the remaining portion of his letter the Bishop developes a plan which he has formed for the erection of an English church at Constantinople. The want of a proper church for the British residents has long been seriously felt, and the religion of the English nation has been so completely cast into the shade, that doubts have been expressed by the Turks whether we have any religion at all.

We learn that the Society for Promoting Christian Knowledge intends to grant aid towards the erection of such a church at Constantinople as may be suitable to the character of the English nation.

The Rev. Mr. Cannon, who has just returned to Constantinople from Schumla, is the bearer of two letters in Greek, from the Bishop of Schumla or Panslava, to the Bishop of London and the Archbishop of Canterbury, in which the Greek Prelate disclaims all sympathy with the Czar, and lays much stress upon his desire and that of his people, for the success of the British and French arms.

THE WORLD ABROAD.

England.—Our latest advices are by the *Franklin*, which brings dates to the 5th of July. The War news increases in interest and importance, and the melee seems at last likely to become general. In Parliament a variety of exciting topics have been under discussion. The Canada Legislature Bill has brought out Lord Derby in opposition, but those who desire to maintain the British sovereignty in that Province see the prudence of adapting the government to the wishes of such distant and powerful subjects.

The project of celebrating the alliance of France and England seems to be gaining favour, while by some the present time is not considered the most appropriate for the celebration.

The Portuguese magnates continue to be lionized and feted.

France.—A further change in the French ministry, by the retirement of Mr. Dronyn de Lhuys, and the succession of M. Thouvenel, is rumoured.

Spain.—A civil war has broken out once more in the Spanish Peninsula. It appears to be of a very general and formidable character. The telegraphic dispatches tell us in substance, that Madrid is covered with barricades. It is said that a body of the insurgents four thousand strong had taken possession of the Campo del Moro, at the distance of a musketshot from the Palace. The Director of the Artillery, General Campuzano, had refused to advance for the purpose of dispersing them, although he protested throughout that the Queen owned no more loyal subject. The Spanish Throne is in evil case, when its most loyal subject refuses to draw a sword in its behalf. The garrison, too, of Madrid is not to be depended on—at least, another principal officer has made their presumed disaffection a reason for declining to take any active steps in support of the Queen's authority. The report which we have received goes even further than this, and speaks of a "fraternization" between a portion of the garrison and the insurgents. It tells us, too, of a summons addressed to the Queen on the part of Gen. O'Donnell, desiring her to resign her crown. A Regency is mentioned, of which Narvaez should be a member, and, if member, then the sole chief. In opposition to these rumours, which all come evidently from one source, there is the poor suggestion, on the other side, that the insurgent forces in the field have suffered a defeat, and have retired upon Toledo. The authority for this rumour is the telegraph which is in the hands of the Government.

Russia and Turkey.—The Eastern war is at last engaging the reluctant Powers, whose policy to say the least of it, has been characterized by excessive caution. The terror of the present news is that there is no probability of a pacific arrangement between Austria and Russia, and that a disposition so hostile to the former has been manifested at St. Petersburg, that Austrian Generals would not wait for the formal reply to the demands of their Government, and were already in conference with the Generals of the Allied forces for the arrangement of some plan of operations.

A dispatch received from Vienna announces officially that Court Coronini has received order to enter Wallachia, and to proceed to Giurgevo with a corpse of 25,000 men. The General is to commence his movement on the 3d, and a second division of equal strength will follow this advanced guard a few days after. Gen. Hess, Generalissimo of the armies of the East, received his final orders from the Emperor on the 29th ult, and was to start on the 30th for his head-quarters. Count Schlick is also to proceed immediately to the army of Galicia, of which he has the command. Colonel Kalik, of the staff of the Emperor, accompanied by Colonel Lœventhal, and a Secretary of the Ottoman Embassy, left Vienna on the evening of the 29th, for the camp of Omar Pasha. Baron Meyendorff had received his letters of recall, though upon what grounds is not stated.

The Governments have all agreed to forbid the public negotiation of the Russian loan, and in England the Crown lawyers have declared that any participation in it would be considered as an act of treason.——As the Russians refuse to evacuate Moldavia, there is the strongest probability of a collision between them and the Austrians. The Czar is reported to have declared that he would resist "to the last man and the last rouble."——The embroilment, it will be seen, is about to become general, for Prussia, there is every reason to believe, will find the same reasons for joining the allies that have governed the action of Austria. The Russians will probably retire to their own territories, and seek to tire out the allied forces by a defensive war.

From the Baltic we have accounts of the bombardment of Boomersund, which began at 5 o'clock on the evening of the 21st, and by 7 the masked batteries were dismounted and abandoned, and at 10 P. M. the Russian magazines were in a blaze. One account says the English lost three men, another says four killed and seven wounded. The Russians fought desperately; their artillery was well supported with rifles. One bomb burst on the deck of the *Hecla*. Midshipman Lucas threw another overboard before it burst.

Sir Charles Napier was near Cronstadt with twelve screw line-of-battle ships, nine steam frigates, five French ships-of-the-line, and several French steam corvettes.

The *Times* says, in a leading article, that it is probable Sir C. Napier intends to offer battle to the Russian fleet or to reconnoitre the defences of Cronstadt, rather than to make a regular attack on that place. At the same time he is desirous to ascertain whether it is possible to give a more systematic character to these operations than they have yet had, and to learn the effect of the fire of the large ships upon the Russian land defences.

To the Editors of the Banner of the Cross:

Rev. and Dear Brethren: As I have been written to by the Standing Committee of the Diocese of Georgia, and as other persons also have inquired about the facts in the case, in the recent election of the Rev. Dr. Lee, to the Episcopate of Iowa,—as the protesting minority understand those facts, and they formed the basis of their action,—I deem it advisable to request the publication of the following letter, addressed to the President of the Standing Committee of the Diocese of Georgia for the general information of all whom it may concern:

Augusta, Georgia, June 22, 1854.

Rev. and Dear Sir: The Standing Committee of the Diocese of Georgia, of which I am President, have before them the application from the Diocese of Iowa, for their consent to the consecration of the Rev. Dr. Lee, Bishop Elect for that Diocese. We have suspended action in the case, in consequence of what has appeared in some of the Church papers,—(I may mention, especially, *The Churchman,* (N. Y.,) of June 17th.)—showing that the election was impeached in Convention, on the ground that the Diocese was not qualified to elect a Bishop, under Can. 2d, of 1844, which requires, for that purpose, six regularly settled Presbyters, of a year's standing in the diocese at the time of the election. According to the statement in *The Churchman,* the *protest* against the election, framed upon this ground, was offered by yourself. Will you have the goodness, therefore, for the information of our Standing Committee, to give me full information as to the *particular facts* of the case upon which your objection was founded; also, the exact state of the vote on the election, and the number of members who concurred in the protest, clergy and laity. We also see it stated that Bishop Kemper expressed it as his opinion, distinctly, that there was not a compliance with the requirement of the canon in the particular in question. Will you have the goodness to inform us as to the truth of this statement especially. Did Bishop K. *express* that opinion, or has it been attributed to him conjecturally, as *held* by him only? If he so expressed himself, was it *from his seat,* in Convention, or only *out of doors, informal* and *unofficial?* Any other information, in addition to the above, which you may deem important in aiding us in the delicate and responsible duty which we have to discharge, we shall be happy and thankful to receive. We have adjourned our meeting to the *20th July,* calculating that your answer to this application will be in my hands by that time. Will you also do me the favour to forward, by mail, a copy of your journal?

Pray excuse the trouble I am putting you to, and believe me, with best wishes, your friend and brother in Christ,

Edw. E. Ford.

To the Rev. Alfred Louderback, *Davenport, Iowa.*

Davenport City, Iowa, June 29, 1854.

Rev. and Dear Sir: Your favour of the 22d arrived last evening, and I at once reply. I have not seen *The Churchman* of June 17th, but presume that it contained the statement copied from the *Davenport Commercial,* which is correct. The following names were upon the protest, until after the election: the Rev. A. Louderback, the Rev. Sam'l Goodall—Clergy 2; the Hon. D. Rorer, George C. Lauman, Ebenezer Cook, Homer S. Finley—Laymen 4. But after the result was announced, the Rev. S. Goodall, and Judge Rorer quietly withdrew their names, or rather had them erased, just before the protest was presented—not from any change in their minds as to the uncanonicalness of the proceeding, but being averse to appear in the opposition. To the last, they distinctly asserted, that the election *was not canonical,* and would say so *now,* were they written to upon the subject. The Hon. D. Rorer resides at Burlington, and the Rev. S. Goodall at Cedar Rapids. When the protest was handed in, or presented, it contained the following names: the Rev. A. Louderback, clergy; Geo. C. Lauman, Ebenezer Cook, Homer S. Finley, laity.

After the debate was ended, (as the Bishop thought,) he left his seat, at the call of myself for his opinion, and, standing beside the pulpit, gave that opinion in full, and in kind, dignified, and courteous language,—making no threats whatever,—(as has been falsely stated;) but stating it openly, and distinctly, in his official capacity, before the Convention, *that they had not, in his judgment, the canonical authority to proceed at that time to an election; and that, because there were but four clergymen in the Diocese entitled at the time to vote for a Bishop.* It was done *openly,*—it was done at *request,*—and it was done by him as the Presiding Officer of the Convention. It is not only simply false that he made threats to use every exertion 'to defeat the consecration of Dr. Lee,' but it is equally false, that he 'used strenuous exertions' against the election. Strenuous exertions were made against it, but not by the Bishop presiding, the Rt. Rev. J. Kemper. They were made by the minority, and foremost of whom was the Hon. David Rorer; which ceased only when the result was announced.

The vote stood as follows: five for Dr. Lee, and one for Dr. Clarke, from the clergy. Laity, five for Dr. Lee and four for Dr. Clarke, of Waterbury, Conn. After Dr. Lee was declared elected, the laity who had voted for Dr. Clarke, asked leave to change their vote for Dr. Lee, and it was granted—and he was declared unanimously elected. I did not vote myself at all, for I conceived, that if we had not the canonical power to do so, I ought not *to appear even* to do that which I had no right or authority to do. I may mention here as evidence of the great *anxiety* and *haste* to rush the election through—that the almost universal custom was either forgotten, or not cared for—*of having private prayer for a space* before the solemn act of election was entered upon. No private or silent prayer was had, nor called for, which surprised me the more, as I knew the election was in the hands and management chiefly of those who style themselves "Evangelical men," and I had been led to regard them *as men extra devotional.*

But let us proceed to the facts in the case, upon which the protest was based, and for the truth of which facts the Rt. Rev. Bishop Kemper stands ready to testify. The four clergy and parishes clearly entitled to vote under the General Canon of 1844, are the Rev. R. D. Brooke, the Rev. John Ufford, the Rev. Samuel Goodall, the Rev. A. Louderback, with their respective parishes. Now let us take up the rest of the clergy and parishes, and see how the case stands: There are the Rev. Mr. Keeler, the Rev. J. Batchelder, the Rev. W. Addely, the Rev. Mr. Dennison, the Rev. Mr. Haff, and the Rev. C. C. Townsend.

The Rev. Mr. Dennison is at Keokuk, a regularly organized parish. He was received into the diocese as its rector, the 14th of last November, and will not have been there *a year until next fall.* I leave it then with you, to judge if he was entitled to a vote. Most clearly, I think not, and yet he voted—and it was contended that he had a right to do so, because he had been settled *for a year* at least prospectively. If such be the meaning of the General Canon, I have nothing farther to say. The Bishop does not think so. But this, at most, would make but five votes.

The Rev. Mr. Haff is settled in the parish at Burlington, but had not been settled even six months, and hence had not *even a seat* in the Diocesan Convention, nor did he claim one.

The Rev. Mr. Keeler has no parish, nor has he had for more than two years past. He has not attended either Convention, nor reported, nor claimed to be in service.

The Rev. Mr. Batchelder is a missionary *at large* in Des Moines county. He reported a parish organized December 24th, 1853, at Danville, comprising *two whole families.* But it has not been admitted into union with the diocese, nor asked for such admission. He had no connection with the said parish, but by virtue of his appointment as missionary at large; nor did they as a parish pledge him a single dollar. He preached in other places also, but had no organization, there being but one or two Church families in each. *And yet he voted also.* But by what right or authority is more than I can tell.

The Rev. Mr. Adderly is also a missionary at Fort Madison and Fairfield. At F. M. there was a Church organization some ten years ago, but for years there was no meeting of the vestry, and it died out. It was re-organized under a new name, only in March last of the present year. All the connection the Rev. Mr. A. had with said parish was simply by virtue of his appointment as their missionary, and that as *an organized congregation* only for about *three months.* At the time of voting he had no call from the vestry—not yet one dollar pledged from them for his support. And yet he voted also, but by what authority is more than I can tell. At Fairfield there is no organization.

The Rev. Mr. Townsend was settled as missionary at Iowa City and Washington, &c., and has been absent ever since November last at the South. At Washington they regarded him as having left them for good. At Iowa City they did not regard him as connected with them, and did not look for his return. And it was doubted if he had any farther connection with them than simply his appointment as their missionary. And yet it would be necessary that the Rev. Mr. Dennison and the Rev. Mr. Townsend had *undoubted right to vote,* in order to make out the requisite number of six canonical voters, as required by the General Canon, for no one can reasonably contend that either of the others had even the shadow of a right. The Rev. Mr. Townsend was not present, and has not yet even returned.

Such are the simple facts in the case upon which the protest of the minority was based, and upon which the judgment of the Bishop, adverse to the election, was founded. With the rest of the protesters, I am sorry to be compelled to take the stand that I have. But I am glad to be able to say that it is a stand for *law* and *order,* and *canonical sanction,* and not for any party prejudice, nor to advance any private or party feeling, or interest, or view. Had it been the case that the election was canonical, no persons would have hailed the result with greater joy than the protesters; for we have known the Rev. Dr. Lee only to admire him for his many Christian virtues as a Presbyter in the Church, and as a faithful, devoted, able, and useful clergyman, who would do honour to the Episcopate, and administer any diocese to which he might be elected, with that moderation and prudence and zeal and faithfulness, which by the blessing of God could not fail in good results.

It is for the Bishops in the Church at large, and the Standing Committees in the dioceses, to determine whether the election be canonical or not, with these facts before them; giving the judgment of the Bishop in charge at the time, that measure of weight to which it is justly entitled.

I trust I have given you all the information you need in the premises, and remain, Rev. and dear sir, your affectionate brother in the ministry of Christ,

Alfred Louderback.

To the Rev. Edw. E. Ford, *D. D.*

ROME AS SEEN BY A ROMANIST.

It is well to let Romanists tell their own story. We may be sure then that it is truly told. The following, were it from a Protestant pen, might be deemed exaggerated and malicious. But, as it proceeds from the orthodox pages of the *Tablet,* its fidelity must be acknowledged. Some of the touches are exquisitely graphic and suggestive. The Stock Exchange and the Theatre are the only scenes to which an ardent and applauding Romanist can compare a truly Romish Church. The Confessional is a "spiritual railroad," and High Mass a "religious junket" for the "more religious." And this, forsooth, is the *Roman Idea* of worship. That such a state of things can by Anglican perverts be made the theme of love and admiration, as the quintessence of devotion and sanctity, is an example of what Ward calls, in his Ideal, "the gradual influence of *intercourse* with those who are themselves in possession of the *Sacred Ideas.*" May we not, without breach of charity, apply to them the language of our friend below, who must himself be a curiosity, and say, that the *Exchange* which they have made would not be complete without its *dupes?*

Sutton.

The Roman Idea of Worship.—The word which precisely does *not* express the Catholic, and pre-eminently not the Roman, idea of Divine worship, is—parade. I don't think an Italian could be awkward or bungling if he aimed at it, so that the result of all their church arrangements is beautiful and effective, at least to my taste. But the principle on which they are founded is evidently a commercial one. It is certainly curious that this should be true of a people not celebrated for their success in the affairs of the world; but I really think that if you want to see the Romans in their element, you must go into their churches. They are complete masters of the whole *rationale* of external worship, and their excellence appears to consist in this—that they never think of anything but what they are about. The result of this spirit is just what strikes against the English idea of religion, which is that of a forced and sustained solemnity. The English are real enough in the Stock Exchange, but in the church they are in masks and on stilts. The Romans, on the contrary, are said to manage their worldly matters very ill; but within churches they are perfect adepts. In fact (and it bears out what I am saying) their churches have been compared to marts or exchanges, in which every one seems to find his place, or to have the means of negotiating his transaction. Such is just the notion you get of St. Peter's on a busy day. There is a group at one altar hearing a Low Mass; a stream at another visiting the Blessed Sacrament, denoted by its seven ever-burning lamps; a pressure round the great black foot of St. Peter to gain the leave of an indulgence; a ring of kneelers round the "confessional" to get a share in the spiritual railroad; while here and there you will see knots of gossips, unengaged in any special transaction, but evidently full of the business of the place. The only gawks and gulls in the scene are our worthy countrymen, who, with an air of the most heroic self-sufficiency, convey the idea of the most unutterable smallness. They are in every one's way, even in a place where there is room for all; they stare up when others look down and the objects which others pass by with indifference obtain the predominant share of their attention. I fear me that the only Roman in the church who, in the English sense of the phrase, is making the most of his opportunity, is the shrewd *cicerone* who accompanies them, and who, for the sake of a second *paul,* is plying them with the most assiduous solicitude, and indoctrinating them with the most palatable information. But our "Exchange" would not be complete without its "dupes."

The odd part of the matter is, that all this time there is a "grand High Mass" going on in St. Peter's. It might, for anything I have said, be even at the great altar in the apse where it was celebrated under conditions very similar to those I have just described, at the Beatification of Fathers Bobola and De Grande. But let us suppose it in the Choral Chapel. Wherever it be, you would be struck by noting how this grand High Mass is but a simple feature in the scene, even although accompanied by the best trained choir in the world, and celebrated with every attribute of external magnificence. That which in one of our chapels is the "cynosure" of all eyes, and the substance of the whole devotion, would be in Rome a mere incident, attracting its circle like other subjects, but neither absorbing attention nor clashing with other interests. I am not either praising or blaming this view of the matter, but merely describing facts. The structure and ordering of most of our own churches plainly render it impossible to carry out the idea of religion which prevails at Rome—national habits are a further impediment. But the difference ought to be borne in mind, if for no other reason, at least on the ground of fairness and charity towards our foreign brethren—for, according to our national ideas of worship, a Roman High Mass would seem the height of irreverence. It must be borne in mind, then, that the more religious of the Romans satisfy their devotion at Low Masses, and go to High Mass as a kind of *luxe,* or religious junket. They are not ashamed of saying that they go to High Mass to enjoy themselves—to hear beautiful music—feast their eyes with gold, and silver, and light, and all the *parure* of church solemnity. Of course, they don't forget what High Mass is; but they don't think it necessary to be always talking about the "holy rite" and the "Adorable Sacrifice" in an edifying and impressive manner. Accordingly, they don't feel it necessary to "sit out" a High Mass if they have been at one or two Low ones; but they will come in for a snatch of recreation, say a prayer to the Blessed Virgin under the inspiration of a beautiful "Benedictus" or "Agnus Dei," walk about the church in a meditative mood, exchange a kind word with a friend, and walk out again. This is all extremely shocking to Protestants, and furnishes the source of a thousand and one temerarious judgments. But the Romans will go on doing the same thing as long as they are Romans; and although they will not copy our censorious habits by charging our mode of worship with irreverence, yet I doubt not that our High Masses strike them pretty much in the same way in which we should be struck by a Quaker's meeting.

But it is time to illustrate the Roman idea of worship" in another of its aspects. You should go into one of their large churches at a Retreat. One of our great theatres on a crowded night is the only parallel to the scene as to its material features. The largest churches (not St. Peter's, of course) are filled to cramming, and that for consecutive hours. The preaching (which is usually given by the Jesuits) commands the deepest interest, and elicits the most expressive demonstrations of feeling; and it would do your heart good to hear the rapture of devotion with which the immense concourse responds to the beautiful addresses (used in Rome ever since the blasphemies of the last revolution) "Benedetto sia Dio," &c., or the glorious contempt of time with which the people roar out the alternate verses of the "Te Deum," or take up the strain of the "Tantum Ergo." Here, at least, if not in their High Masses, we may borrow their "idea of worship" with advantage, and the English and Irish character, with their several and distinct excellencies, and, above all, with those qualities of depth and stability, which I own, with all my admiration of Rome, I cannot sincerely predicate of the Roman people, would furnish materials of unrivalled promise for the trial of the experiment.—*Banner of the Cross.*

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LITERATURE.

NEW BOOKS OF TRAVEL.

There can be no greater luxury in the way of the enjoyment of a book in the country, in the retirement of a hot July or August, than the perusal of an intelligent, lively, sketchy volume of travels in some remote part of the world, where there is sufficient attraction for the imagination, without the every day material being forced upon our attention, which would embroil us again in the business and anxieties we are disposed, for a time, to leave behind.

The present season has been remarkably prolific of just such volumes. There are at least half-a-dozen publications which treat of new countries in the way which we have indicated, the observations of well-informed, spirited, resolute men, whose adventures and way of recording them give a healthy excitement and stimulus to our flagging faculties.

One of the most important of these books is Mr. Bartlett's *Personal Narrative* of his travels on the Gila and in Sonora; a calm, intelligent reflection of the district, which few persons will be disposed to travel over for pleasure except in his volumes. But to these we have already, at some length, called attention.

Of the other volumes which have reached us, beginning with the most remote in its subject matter, we have the *Twenty Years in the Philippines*, from the French of M. De la Gironiere, published by the Harpers. Of this work most of our readers have probably heard, from the genial notice in *Blackwood*, and the spirited translations from it which appeared in the *Evening Post*, of this city, from the pen of Dr. Tomes. The book is written in the French style, a style which is as distinctly to be recognized in the matter-of-fact books of the nation as in their professed poetry. It consists of a certain blending of the imagination with real events, a rose-coloured view of men and things, a disposition to make the most and best of the world, which is quite unlike the proverbial grumbling of John Bull, for instance. A Frenchman apparently thinks it comfortable and expedient to set the furniture of his mind, as he does that of his apartment, in the most pleasing and agreeable order. He is determined to be pleased, and facts and circumstances must bend to the idea. This is to be seen in the poorest lithographic sketch or humblest dramatic attempt, where the rude outline and crude reality so often presented by the English artist or author are somehow got over in the general effect.

M. De la Gironiere sailed from France as a naval surgeon, was left behind at Manilla during a pestilence, applied his craft to the diseases and maladies of the town, made a fashionable hit as a practitioner, married a charming widow, and took to the wilderness to subdue savages and jungles and build up the settlement of Jala Jala. There, on the banks of a river, he made friends of the natives, organized his body guard, and pursued the chase of the buffalo and of certain most exaggerated crocodiles, which surpass the monsters described by Bartram in Florida or Waterton in South America. These sportsmanlike adventures are relieved by the incidents of a journey into the interior, and an ethnological description of the strange tribes which the author encountered.

Crossing the sea on a return by the Pacific to our own country, we come upon the footprints of Gabriel Franchere, whose *Narrative of a Voyage to the Northwest Coast of America in the Years* 1811–14 has just been translated by J. V. Huntington and published by Redfield. It is a book which, in the original French, furnished a portion of the material for Mr. Irving's "Astoria," the writer having been one of the persons in the employ of Mr. Astor, in connection with that projected settlement for the fur trade. M. Franchere left in the situation of clerk on board the *Tonquin*, with Captain Thorn, making the voyage by way of Cape Horn and the Sandwich Islands, where he had a sight of king Tamehameha. The subsequent adventures at the mouth of the Columbia are simply but graphically narrated, till the dispersion of the settlers, on the breaking out of war with England, and the return of Franchere overland, by way of the Columbia and the Rocky Mountains, over the northern route to the Lake of the Woods, Lake Superior, &c. The historical value of this work has been vouched for by Senator Benton, a good authority, in the United States Senate. It will henceforth hold its place on the catalogue of every well-filled American library.

Travelling eastward again, we are stopped at the interesting theatre of operations of the Russian and Turkish war. On the European side we meet with the Marquis De Custine, whose *Russia*, a work which enjoyed a great popularity a few years since, has just been republished by the Appletons, as a welcome contribution to the times. It is one of the most pleasing and instructive books published upon that country. Though it dates from the year 1839, Russia is not so progressive a country as to have thrown its observations and lessons out of the market. De Custine is an egotist, and a fine writer; a transcendental admirer of ancient monarchy, who went to Russia to speculate on what he saw there and write a book. His egotism and air of philosophizing give a flavour to his descriptions. His sagacity led him to detect the secret influences at work in making up the forced nationality and civilization of the country. He finds abundant weakness and corruption, shams everywhere, and now when new facts are illustrating these descriptions, the latter become again of value. His pictures of society to which few persons have access are always entertaining.

Crossing the Black Sea from Constantinople, we find ourselves in company with the Hon. Robert Curzon, whose book on "The Monasteries of the Levant" afforded, a few years since, much delightful reading to the scholar and admirer of the most ancient MSS. and the student of history, who found a section of the past, fossilized in these old religious institutions beyond Mount Athos. We remember well the spirit of manly personal adventure in the book. This spirit is revived again, in a more desultory style, in the new work of the author, published by the Harpers,—*Armenia; a Year at Erzeroom, and on the frontiers of Russia, Turkey and Persia.* Mr. Curzon was employed by the English government in 1842 as a commissioner, in company with Russian, Persian and Turkish agents, to determine a boundary line, to check the wild Arab incursions between the Persian and Turkish territories. The author accomplished the tour from Trebizond to Erzeroom and Tortoom, when an attack of illness compelled his return; so that his main descriptions are of Erzeroom and Trebizond. These are graphically narrated, the most novel idea being in the excessive cold which afflicts a region below the latitude of Constantinople, in a part of the world which we are accustomed to associate with heat and languor. At Erzeroom, "during great part of the year, and naturally in the winter, the cold was so severe that any one standing still for even a very short time was frozen to death. Dead frozen bodies were frequently brought into the city; and it is common in the summer, on the melting of the snow, to find numerous corpses of men, and bodies of horses, who had perished in the preceding winter."

In the same cool rough and ready style with the preceding—a style which is quite fashionable with English travellers who dislike speaking of themselves in too serious a way, and would avoid apparent egotism by an indifferent, slangy mode of writing—comes Mr. Mansfield Parkyns, with his brace of volumes, *Life in Abyssinia: being notes collected during three years' residence and travels in that country.* It is a region of extreme hardship for a traveller into which he penetrates, of personal toil and much mental discomfiture, we should think; but let a man once get through with these things, and he gallantly laughs at them in his book. Mr. Parkyns affects contempt for the fierceness of the sun's rays, having, during his travels for nearly four years, never worn any covering to his head "except the rather scanty allowance of hair with which nature has supplied him, *with the addition occasionally of a little butter.*" And he adds to this little announcement, "*during the whole of that time I never had a headache.*" This independent traveller calmly recommends the tourist, should he be visited with severe inflammation of the bowels, "*when you cannot bear to be touched on the part*, some boiling water poured on it acts as a ready and effective blister,—a wet rag being wrapped round in a ring to confine the water within the intended limits." These, however, are but trifles to a man smitten with the idea of visiting Nubia. We are quite content that so resolute, intelligent and entertaining a traveller as Mr. Parkyns should make the journey for us. His book is an addition to geographical and ethnological information in the widest scope of those words, as he gets along, chronicling the humours and studying the natural features and people of the country. Arabian legend and priestly rite and story find in him a faithful chronicler. He is an adept in natural history and hunting, observant of the rude warriors, and not insensible, in his account of manners and customs, to the charms of the Abyssinian lady. His journey extends from Cairo to Abyssinia, by way of the Red Sea, visiting Kiaquor, Adoua, Axum, Rohabaita, to Khartoum, which is quite on the way home again. We recommend the reader to connect a few ideas with these barren names by the perusal of Mr. Parkyns' volumes, which are published in excellent style by the Messrs. Appleton.

Leather Stocking and Silk; or, Hunter John Myers and his Times. A Story of the Valley of Virginia. Harpers.

A new contribution to the domestic literature of the country, which sets forth a group of family characters of town and country, in the Old Dominion, at the beginning of the present century. There is less description than is usual with books, on a subject offering some excellent opportunities, in the quaint manners and natural features of the country, which we regret, for description, from the occasional brief passages of the kind, is evidently the writer's forte. There is, however, a fashion in these things, and just now dialogue is the fashion of this species of literature. Tongues must be perpetually in motion. For our own part—our tastes may be somewhat old-fashioned and peculiar—we prefer the antiquated style of fiction of Fielding and Smollett, where the heroes and heroines do not open their mouth except on important occasions, when they have something witty or elevated to set forth, and when the author himself fills up the interval with his own whims and philosophies. We do not cry so loudly in a book for action, action, action, as Demosthenes did in oratory. We are willing to stop and rest at an inn, and not be always on the journey. It is not to be denied that the taste of the public is against us—the most successful novels, of late years, being the dramatic. Perhaps it is, as the stage has declined, it has thrust itself, with its special conditions, into other walks of literature.

The hunter, who is one of the chief personages in this story, is said by the author to be drawn from life, which is indicated by the natural scenes in which he is presented. He is a specimen of manly, healthy, mountain nature. The event of his death and its approaches are painted with both poetry and philosophy.

The old hunter grew more faint and weak; the long day waned, and the sun slowly sloped to the red west.

With Mrs. Courtlandt on one side, the Doctor and his brother at the foot of the bed, and Alice and Caroline by his side—he had thrown his feeble arm around their necks—old hunter John rested quietly, gazing wistfully at his old stag hound stretched upon the floor, or looking through the window at the snow.

"I think I'm goin'," he murmured, "I think the Lord's a callin' me, children. Keep still, old Oscar," he continued, looking at the hound who had risen, "poor old fool! your master will never hunt any more upon the earth—never any more, old Oscar!"

"Oh, grandfather!" Alice sobbed, "don't talk so! please don't!"

The old man smiled.

"I ain't complainin' darlin'," he said cheerfully but feebly, "you know I ain't complainin'. No, no! the Lord's mighty good to me—He's been mighty good to me these many long years—and He's a smilin' on me now when I'm most nigh gone."

He gazed through the window, dreamily; the sun was on the mountain top: and the shadow of the "Moss Rock" ran over the snow clad valley toward the Parsonage.

"The Lord's been merciful to me," murmured the old man. "I'm rememberin' the time now, when He turned aside my gun—I didn't cut down my little blossom, darlin'," he said turning to Mrs. Courtlandt, who was weeping, "the Lord was mighty good to me: glory and worship be His, evermore: Amen."

His thoughts then seemed to wander to times more deeply sunken in the past than that of the event his words touched on. Waking he dreamed; and the large eyes melted or fired with a thousand memories which came flocking to him, bright and joyous, or mournful and sombre, but all now transmuted by his almost ecstacy to one glowing mass of purest gold. He saw now plainly much that had been dark to him before; the hand of God was in all, the providence of that Great Almighty Being in every autumn leaf which whirled away!

Again, with a last lingering look his mental eyes surveyed that eventful border past, so full of glorious splendour, of battle shocks, and rude delights; so full of beloved eyes, now dim, and so radiant with those faces and those hearts now cold; again leaving the present and all around him, he lived for a moment in that grand and beauteous past, instinct for him with so much splendour and regret.

But his dim eyes returned suddenly to those much loved faces round him; and those tender hearts were overcome by the dim, shadowy look.

The sunset slowly waned away, and falling in red splendour on the old gray head, and storm-beaten brow, lingered there lovingly and cheerfully. The old hunter feebly smiled.

"You'll be good girls," he murmured wistfully, drawing his feeble arm more closely round the children's necks, "remember the old man, darlin's!"

Caroline pressed her lips to the cold hand, sobbing. Alice did not move her head which, buried in the counterpane, was shaken with passionate sobs.

The old man gazed wistfully on the little head, and gently smoothed down the curls with his rugged hand. Then he felt one of those strange sensations which dart through the mind at certain times, and have so singular an effect upon us. The old dying mountaineer was certain that he had *lived all this before*; those faces were around him in that identical arrangement, ages ago; Alice was sobbing there; his eyes were growing dim; he had lain dying there as he now lay a century ago! It was so plain that heaven itself seemed to have plunged a beam of supernatural light into his heart, a beam which lit up all the mysterious hidden crypts of memory, revealing to him as he lay there on the border of two worlds, the secret of humanity! "Yes, yes!" he murmured, "she has cried for me before—I have died before—blessed Saviour You were mine before!" Then he became very calm; his eyes no longer wandered, but dwelt with looks of deep affection on those tender faces grouped around him, as he was about to fall into his last sleep on this earth; that sleep from which he must awake in another world.

The Doctor felt his pulse and turned with a mournful look to his brother. Then came those grand religious consolations which so smooth the pathway to the grave; he was ready—always—God be thanked, the old man said; he trusted in the Lord.

And so the sunset waned away, and with it the life and strength of the old storm-beaten mountaineer—so grand yet powerless, so near to death yet so very cheerful.

"I'm goin'," he murmured, as the red orb touched the mountain, "I'm goin', my darlin's; I always loved you all, my children. Darlin', don't cry," he murmured feebly to Alice, whose heart was near breaking, "don't any of you cry for me."

The old dim eyes again dwelt tenderly on the loving faces, wet with tears and on those poor trembling lips. There came now to the aged face of the rude mountaineer, an expression of grandeur and majesty, which illumined the broad brow and eyes like a heavenly light. Then those eyes seemed to have found what they were seeking; and were abased. Their grandeur changed to humility, their light to shadow, their fire to softness and unspeakable love. The thin feeble hands, stretched out upon the cover were agitated slightly, the eyes moved slowly to the window and thence returned to the dear faces weeping round the bed; then whispering:

"The Lord is good to me! He told me He was comin' 'fore the night was here; come! come—Lord Jesus—come!" the old mountaineer fell back with a low sigh; a sigh so low that the old sleeping hound dreamed on.

The life strings parted without sound; and hunter John, that so long loved and cherished soul, that old strong form which had been hardened in so many storms, that tender loving heart—ah, more than all, that grand and tender heart—had passed as calmly as a little babe from the cold shadowy world to that other world; the world, we trust, of light, and love, and joy.

The family fell on their knees sobbing, and weeping. The calm voice of Mr. Courtlandt—that calm tender voice which sounded like a benediction—rose in prayer for the soul which had thus passed; and so the night came down upon them with shadowy wing, but could not take from them the light of hope. A silent voice whispered good tidings for their weary hearts, and in the very stillness of the dusky chamber was the calm promise of a brighter, grander world.

A few weeks since we called attention, it may be remembered, to a poetical illustration,—it could hardly be called travesty or caricature—in *Blackwood's Magazine*, of the fashionable assumptions of the young poets of the day. That purported to be a review of *Firmilian*, an unpublished tragedy, and we regretted, on some accounts, that the whole work was not given to the public. We have now the pleasure to state that the whole work is in preparation, and will be immediately issued from the press, "one entire and perfect chrysolite."

It has been a very long time since a parody has produced the effect of this *reductio ad absurdum* in *Blackwood*. Certain old-fashioned people in England, who had not read the life tragedies of the day, thought that a great deal of ammunition was wasted, in noticing so trashy an effusion at such length; but the Tennysonians and Smithites understood it at once, and the number of the magazine was quite the rage. The review was evidently from the pen of Aytoun, who, in the *Bon Gaultier* ballads, and other productions of the kind in *Tait's Magazine*, had shown great tact and an original invention, in imitating various styles of poets.

Firmilian now will gratify the public demand, for a little fun and satire in philosophy and criticism. We trust no one will take it in earnest, as people have done Machiavelli's Prince, and go about poisoning and mormonizing the community.

For a taste of the quality of *Firmilian* entire, we give a few lines of its opening—hitting off admirably the easy impudence of the young poets in their treatment of antiquity and philosophy.

FIRMILIAN *in his study reading.*

Three hours of study—and what gain thereby?
My brain is reeling to attach the sense
Of what I read, as a drunk mariner,
Who, stumbling o'er the bulwark, makes a clutch
At the wild incongruity of ropes,
And topples into mud!
Good Aristotle!
Forgive me if I lay thee henceforth by,
And seek some other teacher. Thou hast been,
For many hundred years, the bane and curse
Of all the budding intellect of man.
Thine earliest pupil, Alexander—he,
The most impulsive and tumultuous sprite
That ever spurned old systems at the heel,
And dashed the dust of action in the eyes
Of the slow porers over antique shards—
Held thee, at twenty, an especial fool.
And why? The grand God-impulse in his heart,
That drove him over the oblique domain
Of Asia and her kingdoms, and that urged
His meteor leap at Porus' giant throat—
Or the sublime illusion of the sense
Which gave to Thais that tremendous torch
Whence whole Persepolis was set on fire—
Was never kindled surely by such trash
As I, this night, have heaped upon my brain!
Hence vile impostor! [*Flings away the book.*
Who shall take his place?
What hoary dotard of antiquity
Shall I invite to dip his clumsy foot
Within the limpid fountain of my mind
And stamp it into foulness?

That last simile is exquisite. Smith himself could hardly outdo it, on the score of sense, politeness, or sobriety of rhetoric.

The Magazines of the month claim their passing recognition. *Harper's* follows its old programme, of summer sketches of scenery, Mr. Richard's competent pen and pencil drawing upon the Catskills,—of foreign costume, the pomp of the Holy Week,—the usual instalment of Buonaparte, now verging to St. Helena, &c. *Putnam* commences a new volume with his best forces in the field,—a reverie from the Howadji, Sea from Shore; Israel Potter, or Fifty Years of Exile, founded we presume on an actual biography, by Herman Melville; and a paper on Natural Diplomatists, by Parke Godwin. From the latter, we pick an anecdote or two.

VAN BUREN AND TALLEYRAND.

We hardly know of any exhibition—Herr Alexander's not excepted—calculated to create in a spectator greater curiosity and astonishment than that of an interview between Talleyrand and Van Buren, in which each was trying to "pump" the other. Van Buren himself, we believe, has given an account of his last interview with Talleyrand, when he (Van Buren) was minister to the court of London; on which occasion, (in common with most others when they met, we presume,) the curious and interesting operation spoken of above, was mutually sought to be performed. The day Van Buren was to leave England for the United States, Talleyrand, happening at the time to be in London, called upon him, and seemed to have something important to communicate. Van Buren *did not* (we do not say *could not*) speak French, and there was no interpreter at hand. Time was precious, and what was to be done? In previous interviews, they had always communicated with each other through the medium of an interpreter. Van Buren makes a motion politely expressive of his regret at the awkwardness of the interview, and also of the necessity of his going. After an impatient gesture or two, Talleyrand breaks out in very good English, with, "Well, well, if there is no interpreter, I suppose I must talk English, if you will not French."

PRESIDENT PIERCE GROWING FAT.

But President Pierce, with political experience comparatively limited, enters upon the duties of the Presidency with Marcy on his right hand, and Cushing on his left (both unambitious, inexperienced men with great disgust for scheming), remorselessly pelted in front and rear with hard shells and soft shells, and *diagonally* by great and little giants, and *yet he grows fat.*

"Now in the names of all the Gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so *fat?*"

It must be, that he eats all the oysters, while his hard and soft friends quarrel about the shells.

A member of Congress, a short time ago, said that his occupation of hotel-keeper had been sneeringly alluded to, and then went on very conclusively to show to his political opponents, as we thought, that he might hang out with the same propriety over his desk in Congress, as over the door of his hotel at home, the sign, "Accommodation for man and beast." The political pugilists who seek to provoke a fight with him, we think will find themselves as cheerfully accommodated as travellers no doubt do at his tavern. In speaking of the duties of hotel keepers, and the shortcomings of the political hotel keeper at the White House, he took occasion to say that President Pierce's father once kept a tavern. This circumstance at once accounts for the diplomatic ability of President Pierce, on the supposition, that "just as the twig is bent the tree's inclined," for every one knows what an excellent school a tavern is for the encouragement of diplomatic talent. The management, finesse, discretion, and prudence there taught, must avail much in making a diplomatist, if there is any virtue in education. It is, therefore, more than probable, that President Pierce received an early bias towards diplomacy, and is now in his natural element, consequently growing fat upon the office.

For the poetry of the number, there are several good things, including the following from Longfellow.

THE JEWISH CEMETERY AT NEWPORT.

How strange it seems! These Hebrews in their graves
Close by the street of this fair sea-port town;
Silent beside the never-silent waves,
At rest in all this moving up and down!

The trees are white with dust, that o'er their sleep
Wave their broad curtains in the south-wind's breath,
While underneath such leafy tents they keep
The long, mysterious Exodus of Death.

And these sepulchral stones, so old and brown,
That pave with level flags their burial-place,
Are like the tablets of the Law, thrown down
And broken by Moses at the mountain's base.

The very names recorded here are strange,
Of foreign accent, and of different climes;
Alvares and Rivera interchange
With Abraham and Jacob of old times.

'Blessed be God! for He created Death"
The mourners said: "and Death is rest and peace."
Then added, in the certainty of faith:
"And giveth Life, that never more shall cease."

Closed are the portals of their Synagogue,
No Psalms of David now the silence break,
No Rabbi reads the ancient Decalogue
In the grand dialect the Prophets spake.

Gone are the living, but the dead remain,
And not neglected, for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and the remembrance green.

How came they here? What burst of Christian hate;
What persecution, merciless, and blind,
Drove o'er the sea,—that desert, desolate—
These Ishmaels and Hagars of mankind?

They lived in narrow streets and lanes obscure,
Ghetto or Judenstrass, in mirk and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.

All their lives long, with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with marah of their tears.

Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked, and jeered, and spurned by Christian feet.

Pride and humiliation hand in hand
Walked with them through the world, where'er they went
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the back-ground, figures vague and vast,
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time.

And thus for ever with reverted loook,
The mystic volume of the world they read,
Spelling it backward like a Hebrew book,
Till Life became a Legend of the Dead.

But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

The *National Magazine* (Carlton & Phillips, Mulberry street,) is full of picturesque matter and sound reading. The *Knickerbocker* opens a new volume with its well-stored miscellany from its wide range of contributors. The *Illustrated Magazine of Art* is vigourously conducted, by its new publishers, McElrath & Barker, with its safe reliance on the pictures of the old masters and the new, the world of science, geography, &c.;—while Littell in his *Living Age* culls wisely from the whole English field. *Blackwood* and the other reprints of Scott & Co. are always punctually on the desk. The numbers of the Reviews for the new quarter will appear from their press immediately.

Messrs. Harper have commenced the publication of a new *Gazetteer of the World*, which is said to have special reference to the United States and British America. It is conducted by J. Calvin Smith, is closely printed in large octavo, and is to be completed in ten numbers. It will include the results of the late census of the United States, of Canada, &c., and the newest European and other publications, especially with reference to commercial statistics. Maps, indexes, &c., are to furnish every facility for consultation. Its information is remarkably condensed and to the point.

Harpers have added to their Library of Select Novels, *Aubrey* by Mrs. Marsh, and *Sir Jasper Carew, his Life and Experiences*, by Charles Lever: both in the approved style of these familiar authors, for interest and adventure.

GLEANINGS FROM FOREIGN EXCHANGES.

Portrait of a Quaker.—A Quaker is a sort of Christian Diogenes. He tramples on the pride of others, but then it is with a superior pride of his own. He despises all the amenities and courtesies of life, for the haughty satisfaction of insulting everybody. He is a friend—only he happens to be at war with every other Christian community. He is a plain man—only his broadcloth must be the finest, his satins the richest, his plate the most gorgeous, his carriages the most stately, his dinners the costliest. He despises the luxuries of all the world but himself; and he wages a crusade against the pomps and vanities of every household in England except his own. This is just the gudgeon for an Imperial angler to hook. "If I were not Alexander, I would be Diogenes"—said one despot of antiquity; and we can imagine the modern Autocrat exclaiming, "If I were not Nicholas, I would be Pease." Nor would he be far wrong—the cynic and the tyrant are not far apart. Both are pledged to defy the sympathies of mankind—both insolently trample on the common charities of life. The Quaker is a tyrant in will, and a liberticide in theory, to the full as dangerous as the master of half a million of sabres. Pease and Nicholas have a common ground of union in their barbarous contempt for all human feelings but their own.

A State Event at Constantinople.—The following account of the progress of the Sultan, to assist at the examinations of the Polytechnic Institution for the education of young engineer officers at Pera, is given by a correspondent of a daily journal:

"The garrison, consisting of two regiments of infantry, a considerable quantity of artillery, and two regiments of cavalry, were drawn out along the road leading towards Beshiktash; and thousands of people flocked out to have a look at the Padishah, as he passed along in slow procession at the head of his Pachas. His approach was announced by loud shouts from the troops. Abdul-Medjid was mounted on a splendid grey Arabian. He was looking particularly well that morning, and rode slowly on, with that uninterested, indifferent mien which distinguishes him, and is considered etiquette for a Sultan. At the gates of the establishment he was met by Riza Pacha, the Grand Seraskier, and numerous other Turkish military notabilities. Prince Napoleon arrived there a short time before him accompanied by Tewfik Pacha and several French officers. All the *corps diplomatique* attended in uniform."

A Prodigy.—There is at present attending the Hastings school, Darvel, Ayrshire, a girl aged between eight and nine years, who commenced the study of arithmetic less than a twelvemonth ago. Such are the powers of her memory, that she is now able to calculate mentally, in a very few moments, such questions as these:—How many seconds in 60, 80, 90, or 900 years? How many ounces in 20, 60, or 100 tons? She can multiply such a line as £894 19s. 11d. by 32, 56, 96 as cleverly and correctly as any ordinary arithmetician would multiply by 4, 6, or 8. Counts in long division (simple and compound) she divides by short division, or in one line, by such figures as 34, 56, 72, 96, &c., in 8 or 10 seconds. The first time her teacher, Mr. Tarbet, discovered her remarkable abilities, was when she was showing him sums multiplied by numbers from 14 to 4,880, which at first he thought she must have worked on the slate below, and then transferred. He alleged as much, which she would by no means admit. He then, to test her, told her to multiply a line of pounds, shillings, and pence, which he gave her, by 72. To his surprise, she multiplied it as fast as any other person could have done by 7. Yet this girl never learnt the multiplication table higher than 12 times 12. She can also add up eight or ten lines of pounds, shillings, and pence, by first adding the two lowest lines together, then the third lowest, and so on. When performing these calculations every limb and feature seem at rest. One day lately, the teacher set the door open and ordered the children to be quiet, as he was going to give her the most difficult count she had ever got. He then told her to walk out into the garden, and find out how many moments were in 900 years. She walked only about ten yards at an ordinary pace, when she told the answer correctly, never having reached the garden. "But," says one of the boys, "she did a far bigger count than that yesterday, the biggest, they say, that ever was done by anybody. She multiplied 123456789 by 987654321 and gave the correct answer in less than half a minute, for the bet of a penny," which she refused to take, because her teacher had forbidden her in the presence of the scholars to calculate large sums at the bidding of any person. On being interorgated as to how he knew whether the answer was correct, the boy replied that two of them had counted it on a slate and found it correct, and that the figures were so far above hundreds of millions that none of them could read them. The girl's name is Margaret Cleland, daughter of Gavin Cleland, shoemaker in Darvel.—*North British Daily Mail.*

Incidents of the Greek Insurrection.—The *Times* correspondent at Prevesa gives a description of a place where the women and children of the peasantry of that district found refuge during the insurrection:

"After having passed the main branch of the river Luro, and lost ourselves again for about a quarter of an hour among the reeds, we heard a humming noise, and soon after saw before us a bay cleared of the reeds and water plants, and crowded with women and children, besides a few men. All around were huts of reeds, constructed in the rudest possible way, and filled with every kind of animate and inanimate households; crying children and grunting pigs, barking dogs and bleating sheep, chests, trunks, mattresses, carpets, barrels, sacks, crockery, &c., were mixed up there in a most unpicturesque confusion. But all this first ludicrous impression vanished in one moment if you look at the expression which animated the countenances of these poor wretched women. Joy and gratitude had expanded their careworn faces, and had aroused all the best feelings in their breasts. They greeted us with tears of joy, mingled with nearly hysteric laughs. Having experienced so much cruelty and unkindness, it seemed to them incredible that anybody could come and seek them out—not to plunder and injure, but to comfort them. If civil wars and revolutions bring forth the worst sides of our human nature in a fearful degree they at times also arouse the opposite side in a more than usual degree. Religion and love of family had given to these weak women the power of braving all the hardships of this secluded lif for months. Mr. Saunders gave the people the assurance that they could now return unmolested to their homes."

A Golden Hand.—We are informed by a Paris journal that the police have arrested the oldest and most experienced of Parisian female pickpockets—a woman nicknamed from her dexterity, the Main d'Or.

"A few days ago they received intelligence that several pockets had been picked at railway stations, and that the Main d'Or had just arrived in Paris. Thinking that she must be the author of the robberies they set a watch for her, and yesterday they saw her in the bureau of the Passy omnibuses, near the Palais Royal. She was finely dressed, but preserved an air of demure respectability. Several ladies were in the office at the time; and presently the police saw her slip her hand into the pocket of a young lady and draw from it a well-filled purse. They immediately in polite terms asked her to accompany them, and they carried her off to the Prefecture of Police. Main d'Or made no attempt to deny her guilt, but said it was her first offence, and that she had only recently arrived from Holland, where her husband died a short time ago. The history of this woman is very curious. She married at the early age of fifteen, and immediately took to thieving. Her success was such that she and her husband lived in a fine hotel and kept a carriage and pair. After his death she lived with different eminent thieves, most of whom are now in jail. Her age at present is about sixty-seven, and for upwards of fifty years she has constantly practised thieving. In the course of that time she has frequently been condemned in France, and also in Switzerland, Germany, Italy, Holland, and other countries."

MISCELLANEOUS CLIPPINGS.

Taste before Extravagance.—Somebody has said that a Parisian grisette, with a little tulle and ribbon, will conquer the world, while an Englishwoman, with all her shawls, damasks, and diamonds, looks only like an animated clotheshorse. There is some exaggeration in this statement, but more wit, and still more truth. The women of France unquestionably have a better taste in dress than those of Great Britain or America. In both our mother country and this there is too much of what may be called "snobism in female" attire. The ladies of Anglo-Saxondom seem to fancy that the more they spend on dress the prettier they the look. Accordingly one sees little women covered all over with lace, or buried in the middle of stiff brocade, or almost lost to sight under a puffing velvet cloak, with capes that extend on either side like gigantic wings. Or one beholds tall women, if such is the fashion, tricked out in tight sleeves, and striped silks, the costliness of the material being regarded by the wearer as sufficient compensation for the incongruity of the styles.

A French servant girl has better taste. She knows it is not so much the richness of the material as the way it is made up, and the manner in which it is worn, that gives the desired elegance. A neat fit, a graceful bearing, and a proper harmony between the complexion and the colours, has more to do with brightening female attractions than even American ladies seem particularly to comprehend. Many a wife looks prettier, if she would but know it, in her neat morning frock of calico, than in the incongruous pile of finery which she dignifies with the title of full dress. Many an unmarried female first wins the heart of her future husband in some simple, unpretending attire, which if consulted about she would pronounce too cheap except for ordinary wear, but which, by its accidental suitability to her figure, face and carriage, idolize her youth wonderfully. If the sex would study taste in dress more and care less for expense, they would have no reason to regret it. At present the extravagance of American females is proverbial. We wish we could say as much of their elegance in the same line. *Philadelphia Ledger.*

Garrick and a Doctor of Divinity.—The following anecdote, from an authentic source, is well worthy the attention of Clergymen, some of whom we doubt not occasionally lay themselves open to a rebuke, similar to the one given by the British Roscius:

"Dr. Stonehouse is said to have been one of the most correct and elegant preachers in the kingdom. When he entered into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garrick to go with him. After service, the British Roscius asked the Doctor what particular business he had to do when the duty was over? 'None,' said the other. 'I thought you had,' said Garrick 'on seeing you enter the reading desk in such a hurry.' 'Nothing' added he 'can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible.' He next asked the Doctor 'What books he had in the desk before him?' '*Only* the Bible and Prayer-Book.' '*Only* the Bible and Prayer-Book,' replied the player; 'why, you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book and ledger.' The Doctor was wise enough to see the force of these observations, and ever after avoided the faults they were designed to improve."

A Big Gun.—The largest cannon in the world is in Bejapoor, India, and weighs forty tons. A seat in the interior accommodates five persons, without much crowding. It is formed of mixed metal, of which there is said to be some portions of gold and a considerable quantity of silver, and is very sonorous. It was the work of Chutepy Koomy Khan, an officer in the service of Hoossein Nizam Shah, at Ahmudnugger. In giving a description of it, Col. Sekes says:—On the visit of sir John Malcolm, during the period of his Viceroyship at Bombay, the Sattarah Rajah, who holds the surrounding territorities under the British Government, directed that this gun should be fired off as an appropriate salute. Though not charged with more than half the weight of powder which its chamber could contain, the concussion was awful; it shook many of the buildings to their foundations, and the terrified inhabitants, as the reverberations rolled along, expected to see the domes and towers, survivors of former shocks, come tumbling about their ears.

The Greyhound and Horse.—A gentleman of Bristol, England, had a greyhound which slept in the stable along with a very fine hunter, about five years ago. These animals became mutually attached, and regarded each other with the most tender affection. The greyhound always lay under the manger beside the horse, which was so fond of him that he became unhappy and restless when the dog was out of his sight. It was a common practice with the gentleman to whom they belonged, to call at the stable for the greyhound to accompany him in his walks. On such occasions the horse would look over his shoulder at the dog with much anxiety, and neigh in a manner which plainly said, "Let me also accompany you." When the dog returned to the stable, he was always welcomed with a loud neigh; he ran up to the horse and licked his nose. In return, the horse would scratch the dog's back with his teeth. One day, when the groom was out with the horse and greyhound for exercise, a large dog attacked the latter and quickly bore him to the ground; on which the horse threw back his ears, and in spite of all the efforts of the groom, rushed at the strange dog that was worrying the greyhound, seized him by the back which his teeth, which speedily made him quit his hold, and shook him till a large piece of the skin gave away. The offender no sooner got on his feet, than he judged it prudent to beat a precipitate retreat from so formidable an opponent.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.— Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13–1y

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8–tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash. —GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25–6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. jel7–1y

SCHOOLS.

MISS HAINES begs respectfully to give notice to her friends and the public that her school, Nos. 9 and 10 Gramercy Park, New York, will re-open on Thursday, September 14, 1854. Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co's, No. 252 Broadway, or at Messrs. Doremus & Nixon's, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence, No. 10 Gramercy Park.
jy15–8t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - - $5 per quarter.
Music - - - - - $10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl–1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16–1y

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4–6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

WANTS.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue**, Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18–1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power.
m18–6m DUNCAN & WEST, 51 Beekman street,
and No. 4 Liberty Place.

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden, Jacob Westervelt, William K. Lothrop, Robert Smith, John Lafarge, John Newhouse, Isaac Fryer, John Fowler, Frederick Hadley, John G. Wellstood, Chas. C. Cunningham, William Laimbeer, Jr., Richard Schell, John H. Fowler, William K. Thorn,

Jacob Van Wagenen, Daniel Talmage, Alex. McKensie, Levi Onderdonk, Joseph H. Jennings, John L. Tonnele, Francis Blanchet, James W. Randell, James E. Brown, Daniel B. Pierson, Thomas Houston, Robert Orr, Nathan Clark, Peter Poillion, Jr., John Maguffie.

Robert H. Goff, Abm M. Binninger, George H. Bell, Daniel T. Rogers, Elisha Brooks, Pliny Freeman, Charles E. Appleby, Orsamus Bushnell, Edward C. West, George Peckham, Robert Patou, Johnston Livingston, James Black, George W. Kerr,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Conklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
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Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

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Jerome B. Fitzgerald, Isaac V. Fowler, William Okell, Nathan'l P. Freeman, Charles T. Cromwell, Philip H. Williams, Solomon Kipp,

John T. Bruce, Henry Quackenboss, Andre Froment, Samuel F. Whiting, George Gilfillan, John C. Smith, Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges, John J. Hicks, Minor H. Keith, John DeBevoise, Grahams Polley, Thomas C. Moore, Thomas M. Clark, Joseph Boughton, James S Bearns, Ralph Pomroy, Edwards W. Fiske, Phillip S. Crook, Francis B. Spinola, Jacob D. Fowler.

Barnet B. Boerum, George Barnes, Henry A. Kent, John L. Everett, Timothy B. Crawford, E. R. Livermore, Jacob B. Boerum, James Affleck, James Moore, John J. Crane, Geo. W. Prince, M. Kalbfleisch, W. E. Caldwell,

J. Schenck Suydam, William A. Cobb, J. V. Schoonmaker, Edward Neville, John Moore, Jared Sparks, James L. Morgan, Elisha B. Morrell, A. J. Allaire, Samuel C. Barnes, Jeremiah Johnson, Richard Raynor, Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl–1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000**; paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.

EDMUND HURRY, Surveyor. [apl–1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer, M. X. Harmony, Thomas E. Davis, John Garcia, T. James Glover, C. F. Lindsley,

E. H. Howell, Henry Morgan, Richard Lathers, William Callender, Frederic De Peyster, Peter Morris.

Arthur Leary, Dewitt Bloodgood, G. W. Coster, James Donaldson, S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt, Jackson S. Schultz, Frederick Fawcett, Stephen W. Gaines, Elisha L. Walton, Oliver H. Shepard, John K. Woolsey, Edgar T. Ryder, Isaac Walton, Henry G. Reeve,

William P. Miller, Stephen Valentine, Joseph E. Bulkley, Joseph P. Wickham, Samuel W. Moore, Roland G. Mitchell, Robert M. Field, William Miles, Henry Rowland, Silas Davis,

William E. Bird, Jacob T. Merritt, Wm. Dennistoun, Edward Cromwell, Alfred L. Rowe, Theodore Banks, Nelson Sherwood, David Sands, Wm. Birdsall, Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	29,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 0	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 0	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46

Nett accumulation Jan. 1, 1854		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Thomas B. Segur, John R. Weeks, Randall H. Greene,

Charles S. Macknet, Isaac H. Frothingham, Andrew S. Snelling, Joel W. Condit,

Lewis C. Grover, Henry McFarlan, Edward A. Strong, Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95**, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese, John R. Suydam, Henry Beadel, Robert Schell, Henry S. Leverich, Joseph Foulke, F. A. Palmer, George W. Riggs, Joseph Britton, F. W. Edmonds,

S. Cambreleng, John L. Buckley, George Clark, Benjamin Babcock, R. W. Howes, Samuel H. Foster, Nathan Starr, W. N. McIntire, N. H. Wolfe, John Slosson,

James S. Sandford, Curtis Judson, John W. Mersereau, Jacob Aims, Eugene Dutilh, John Gray, Lemuel Bangs, John S. Harris, J. W. Kellogg, Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
m25–6m EDWARD FIELDS, M.D., }

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff, W. H. Goodwin, Amos Howes, D. W. Ingersoll, T. W. Bayaud, Francis H. Abbot, Lewis Roberts, Joel Seymour, Charles J. Fox, Edward H. Tracy, Philip W. Engs, Peter Balen, William Depew,

J. H. Drake, J. E. Southworth, Danford Knowlton, George A. Fellows, William S. Corwin, Chas. T. Goodwin, George M. Lewis, Arnold A. Lewis, Gilbert Potter jr. William M. Price, Henry Adams, N. E. James, Charles Pitt,

Samuel R. Kelley, Daniel Chauncey, S. D. C. VanBokkelen, Perry G. Gardiner, Sylvester M Beard, John A. Davenport, James D. Sparkman, E. Darwin Litchfield, Thomas H. Cheever, A. Sidney Baxter, Josiah M. Fiske, B. H. Howell, James Stuart.

ALEXANDER M. McKEE, Secretary. JOHN N. WYCKOFF, President.
f25–6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland, Wm. H. De Groot, James Morrison, Edw'd I. Jaques, Abr'm B. Miller, Edw'd V. Price, Wright Gillies, Stephen W. Smith, T. A. Howe, M. M. Van Beuren, George J. Byrd, William West, Alph. Underhill, Benj. W. Benson.

Wm. D. Andrews, Eben'r Collamore, James Litton, Thomas McElrath, James Coggeshall, Wm. H. Simonton, James N. Crow, Albert Journeay jr., Addington Reed, J. Edgar, Seely Brown, Thomas Keech, R. A. Tooker,

John H. Hallett, J. O. Fowler, Daniel Hodgman, Alex. C. Poillon, Wm. T. Dugan, Geo. W. Farnham, T. B. Coddington, J. G. Merritt, Chas. S. Francis, William Miles, J. S. Lounsbery, Wm. Westerfield, Thos. E. Cooper,

[f4–1y] WILLIAM P. LYON, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000**, safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis, Chas. Hubbard, Caleb Reed,

Sewell Tappan, Wm. B. Reynolds, Marshall F. Wilder.

Thos. A. Dexter, A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4–eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar6–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,
ap22–6m 93 Maiden Lane

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGE and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18–6m

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street**, between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl–1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or KEY, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18–1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl–1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

Acknowledgment and an Appeal.—The undersigned, in behalf of his mission at St. Joseph and Weston, gratefully makes the following acknowledgment. He has received from the New York Bible and Prayer-Book Society 100 Testaments, 100 Prayer-Books, and a variety of Tracts; from the American Bible Society 100 Bibles, 25 Spanish, and 25 French Testaments; from the Rev. Dr. Croswell, New Haven, Connecticut, 25 Rudiments of the Church, and from the Rev. G. T. Bedell, 1 Sunday-school Library, per Cyrus Curtiss, Esq.

In connection with the above acknowledgment, the Missionary at St. Joseph and Weston would make a special appeal in behalf of an object, dear to himself, and, as he believes, important to the interests of the Church. He enjoys the valuable assistance of two exemplary young men; one of these is a candidate for Holy Orders, and will (D. V.) be ordained in the Fall, and the other soon expects to become a candidate. It is in behalf of the latter, who is a member of the missionary's household, that he now makes an urgent and pressing appeal. This young man has been offered what any missionary in our Church would call a large salary. He has, however, been recently brought to a serious and earnest state of mind, and as an awakened child of God, he likewises purposes to devote his life to the ministry of the Gospel of Christ. The plea which I now make is this: Here is one who has witnessed some of the sorest trials that a minister can well endure in these days, gladly offers himself to the Church; and the undersigned confidently asks the means for his support, feeling assured that some will gladly extend to him this aid; and should a larger sum than is necessary for his support be donated, the balance will be applied to church building at St. Joseph and Weston.

The gentleman who is to be ordained will doubtless be settled somewhere else, and having charge of the Sunday-school, and conducting lay services in my absence, who is to take his place after he leaves? The vice, irreligion and infidelity which the missionary of this station has met with during the labours of a few months past exceeds in enormity, he believes, all that he has ever met with during his past life. This recklessness of every divine obligation is confined principally to the California emigration; and to labour among this class so greatly neglected, in the way of distributing Bibles, Prayer-Books, Tracts, &c., renders the assistance of a candidate for Orders imperatively necessary.

The above statement shows the necessity of an adequate support for him, who by the grace of God has been placed under my care, and is identified to a certain extent with my efforts here. Will not the generous of our Church take this appeal into consideration? Must this young man renounce this, his cherished desire, and the Church lose one who is well qualified, both in heart and mind, to work zealously in behalf of her holy interests? Any sums, however small, for the support of student for the minority, may be directed to me at St. Joseph, Buchanan county, Missouri, and will be gladly received and acknowledged. Wm. N. Irish,

Missionary at St. Joseph and Weston.

Social Customs.—How delightful a thing is a picnic of friends, who forget all observances save those dictated by good nature! How pleasant the little unpretending gatherings of book-societies, and the like! or those purely accidental meetings of a few persons well known to each other! Then, indeed, we may see that "a man sharpeneth the countenance of his friend." Cheeks flush, and eyes sparkle. The witty grow brilliant, and even the dull are excited into saying good things. There is an overflow of topics; and the right thought, and the right words to put it in spring up unsought. Grave alternates with gay: now serious converse, and now jokes, anecdotes, and playful raillery. Every one's best nature is shown; every one's best feelings are in pleasurable activity; and, for the time, life seems well worth having. Go now and dress for some half-past-eight dinner, or some ten o'clock "at home;" and present yourself in spotless attire, and with every hair arranged to perfection. How great the difference! The enjoyment seems in the inverse ratio of the preparation. These figures, got up with such finish and precision, appear to be but half alive. They have frozen each other by their primness; and your faculties feel the numbing effects of the atmosphere as soon as you enter it. All those thoughts, so nimble and so apt awhile since, have disappeared—have suddenly acquired a preternatural power of eluding you. If you venture a remark to your neighbour, there comes a trite rejoinder, and there it ends. No subject you can hit upon outlives half a dozen sentences. Nothing that is said excites any real interest in you; and you feel that all you say is listened to with apathy. By some strange magic, things that usually give pleasure seem to have lost all charm. You have a taste for art. Weary of frivolous talk, you turn to the table, and find that the book of engravings and the portfolio of photographs are as flat as the conversation. You are fond of music. Yet the singing, good as it is, you hear it with utter indifference, and say, "Thank you," with a sense of being a profound hypocrite. Wholly at ease though you could be, for your own part, you find that your sympathies will not let you. You see young gentlemen feeling whether their ties were properly adjusted, looking vacantly round, and considering what they shall do next. You see ladies looking disconsolately, waiting for some one to speak to them, and wishing they had the wherewith to occupy their fingers. You see the hostess standing about the door-way, keeping up a fictitious smile, and racking her brain to find the requisite nothings with which to greet her guests as they enter. You see numberless traits of weariness and embarrassment; and if you have any fellow-feeling, these cannot fail to produce a sense of discomfort. The disorder is catching; it spreads from one to another; do what you will, you cannot resist the general infection. You struggle against it; you make spasmodic efforts to be lively; but none of your sallies or your good stories do more than raise a simper or a forced laugh. Everything falls dead. Intellect and feeling are alike asphyxiated. And when, at length, yielding to your disgust, you rush away, how great is the relief when you get into the fresh air, and see the stars! How you "thank God that's over!" and half resolve to avoid such boredom for the future. —*Westminster Review.*

To hear well and answer well, is one of the greatest perfections which can be had in conversation.'

CLERICAL CHANGES.

The Rev. Edward O. Flagg, having returned from the South with restored health, desires that all communications intended for him should be directed 148 Joralemon street, Brooklyn L. I.

The Rev. David Pise has received and accepted a call to the rectorship of St. Peter's church, Columbia, Tenn., and desires his letters to be addressed accordingly.

DIED,

Of cholera, at Cincinnati, Ohio, June 4, Robert I. Turnbull, Esq., of Throg's Neck, Westchester.

The deceased died on his way home, after an absence of several months at the South. His eldest daughter, a young lady of rare accomplishments, and devoted piety, was buried in Westchester the day before his death; and neither knew of the sickness of the other, until they met where there is "no more sickness, nor pain, nor death." And although the death of Dr. Turnbull was sudden, and under circumstances most painful, yet he sought and obtained that comfort which the Church hath for all her faithful children in the extreme hour; he partook of the Last Supper, and died in the refreshment of its sustaining grace. And so departed from us, as he had lived, "in the communion of the Catholic Church; in the congdence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with God, and in perfect charity with the world."

At a meeting of the Vestry of St. Peter's church, Westchester, held on the 26th ult., at the rectory, the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased Almighty God in His wise providence, to remove from the scene of his earthly cares, our friend and brother, the late Robert I. Turnbull, be it therefore

Resolved, That while we bow submissively to this dispensation of God's bereaving providence, we would humbly express our grief for the loss of one so long associated with us, and prominent in all the counsels of the Board; that we deplore his loss as a calamity to the Church, which only our trust in an All-Wise Providence can mitigate.

Resolved, That we bear our testimony to the purity and firmness of purpose, the frank and manly bearing and the incorruptible integrity, which characterized him as an officer of the Church, and his untiring devotion to its highest and spiritual interests; and we bless Almighty God, that—although He "brought down his strength in his journey, and shortened his days,"—though smitten suddenly in the vigour of life, and amid the pursuits of business—he received the summons with his "loins girt," and his "lamp trimmed and burning," and died responding to the last rites of the Church he loved so well, cheered through the dark valley with its words of comfort, and its "cup of grace."

Resolved, That in the very sudden death of our lamented brother, we recognize the voice of God admonishing us most impressively of "the shortness and uncertainty of human life"; and bidding us "watch and be ready, for in such an hour as ye think not, the Son of Man cometh."

Resolved, That a copy of these resolutions be sent to the family of the deceased, with the assurance of our heart-felt sympathy under the trial they have been called to sustain, and also, that they be published in the Church papers of this Diocese, and entered on the minutes of this Vestry.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

St. Barnabas' church, Roseville, Newark, N. J., being completed, will be open for divine service on Sunday next, 23d inst., at 10 o'clock A. M. and 3 P. M. Geo. N. Sleight, Minister.

Sharon Springs.—Divine service on each Lord's day, at 10½ A. M., during the months of July and August. jy22-3t

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

The Church of the Holy Innocents, 37th street near Broadway, will be open for a third service during the summer, at 8 P. M. on Sunday evenings. jy15-1m

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P. M. Rev. T. Towell, Minister.

ACKNOWLEDGMENTS.

A Word for the Poor.—It may appear incredible that in this city, in the midst of summer, any persons should be found suffering the keenest pangs of poverty. Had I not recently witnessed cases of this description, I might have doubted their existence. The painful condition of one of the individuals referred to, seems to me to claim a further notice. She is a lady of delicate sensibility and refined mind, reduced by ill health and a series of misfortunes, to the lowest state of destitution. Her room is without a chair; her furniture, clothing, and the mementos of other days, having been pawned to obtain the necessaries of subsistence. Though often without a morsel of bread, and liable at any time to be turned into the street, she has borne her accumulated trials with patience and equanimity. So far as I can judge, after careful inquiry, her sufferings need only to be known, that they may be relieved.

Donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

St. John's church, Copake, Rev. E. W. Hager, $5; B. V. for Diocesan Missions, $1; Grace Brooklyn Heights, Rev. Dr. Vinton, special offering, $2 50; Calvary, Williamsburgh, Rev. S. W. Sayres, $3 50; St. Luke's, Mechanicsville, Rev. W. B. Musgrave, $8; St. Mark's, Malone, Rev. A. C. Treadway, $5; Grace Brooklyn Heights, Rev. Dr. Vinton, $51 17; St. George's, Hempstead, Rev. W. H. Moore, $13 48; total $89 65.

C. N. S. Rowland, Treasurer, 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Chapel of the Holy Comforter for seamen. Rev. D. V. M. Johnson, $5; St. John's, Millville, Worcester county, Mass., Rev. S. M. Rice, $6; Christ, Boston, Rev. W. T. Smithett, $8; St. Thomas, Hamilton, W. N. Y., Rev. C. W. Hayes, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Advertisements.

A CLERGYMAN, who has had some experience in teaching, is open to an engagement as Classical Teacher in some institute in the vicinity of New York. Address Observer, at this office. jy22-2t

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y. N. B. Ornaments sent to all parts of the Union. jy1

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3-1y

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. 401 Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.

2000 Leghorn Flats and Bonnets, just received.

N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.

The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.

☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair*.

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less*.

Toy Department.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, *Dressed German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.

All orders will be punctually attended to. m18-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24-2m] R. PATON.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5-tf

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in Tin Foil, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27-1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20-1y

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has removed to No. 44 Beaver street, between Broad and William streets, where in future he will feel obliged by receiving their orders.

ap29-3m THOMAS McMULLEN

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15-1y GEO. E. MENDUM, 18 Wall street.

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.

R. & R. LAVERY, 243 Grand street,
ap22-3m (A few doors east of the Bowery.)

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk appliqué and Chantilly lace mantles at from $6 upwards. GEO. BRODIE,

my20-3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. 401 Broadway, corner of Walker street.

Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10-3m

SUMMER UNDERGARMENTS AND HOSIERY!—Time and money can be saved by buying at No. 104 Bowery.

The Zephyr Merino Undervests,

introduced at our establishment several years since, are universally approved, and should be worn by all. A RANKIN & CO.,

je24-4t Importers and Manufacturers, 104 Bowery.

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonial from several [illegible] and influential men in the States, returning thanks for his [illegible] and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the Crystal Palace, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—Wedding, Invitation, Visiting, and Business CARDS of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29-3m

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, which it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.

"I concur in the above.—Elbert S. Porter, Pastor of the church."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20-1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10-3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)

Fred'k A. Gunn. [sept17-1y] James R. Quin.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15-1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in a superior manner.

Gents' Furnishing Goods je3-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.

m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, [illegible] necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5-1y No. 120 Bleecker street corner Wooster street

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.

Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853 ....108.400 feet.
1854 .... 90,600 feet.

Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON }

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24-3m

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.

An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.

my13-3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PUBLICATIONS.

MR. BOSSANGE has just received from England the following works:

THE WESTERN WORLD REVISITED. By the Rev. Henry Caswall

STANHOPE ON THE EPISTLES, 2 vols., 8vo., cloth.

TERTULLIAN'S APOLOGETIC AND PRACTICAL TREATISES, 1 vol., 8vo. (Library of the Fathers.)

Oxford Depot, 138 Pearl street.

JUST PUBLISHED, and for sale by the General Protestant Episcopal Sunday School Union and Church Book Society:

EMMANUEL DANNAN, The Boy who would not tell a Lie. By the Rev. W. W. Arnett, D. D. Muslin, 25 cents; half-morocco, 20 cents; bronze paper, printed in silver, 12 cents.

Address to DANIEL DANA, Jr., Agent,
my13-3m 637 Broadway, New York.

NEW ENGLISH BOOKS.—MAURICE'S LECTURES ON ECCLESIASTICAL HISTORY of the first and second centuries.
MEMOIRS OF JOSEPH JOHN GURNEY; edited by Braithwaite.
MACKENZIE'S BIBLE CHARACTERS.
SKETCHES OF SCRIPTURE FEMALE CHARACTERS, by the Viscountess Hood.
THEOLOGIA GERMANICA. Translated from the German by Susanna Winkworth, with a preface by the Rev. Chas Kingsley.
ALEXANDRIA AND HER SCHOOLS, by the Rev. Chas. Kingsley.
EXCELSIOR; Helps to Progress in Religion, Science and Literature.
KATHARINE ASHTON, by the author of "Experience of Life," &c.
SABBATH MORNING READINGS on the Old Testament, by the Rev. John Cumming.
THE REV. ARTHUR BRADLEY'S SERMONS, chiefly on Character.
HELP TO PROFITABLE READING OF THE PSALMS, by Ed. Walter.
TRENCH'S SYNONYMES OF THE NEW TESTAMENT.
LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION in Exeter Hall.

For sale by STANFORD & SWORDS,
637 Broadway, between Bleecker and Houston streets.

NEW MUSIC.—"Let me alone." Ballad. Words by James Simmons. Music, Henry C. Watson. An exquisite ballad of a chaste comic order. Price 25 cents.

"Our Girls." Ballad. Words by C. D. Stuart. Music by Thomas Baker. Dedicated to the ladies of America. Title-page embellished with beautiful illuminated vignette of "Our Girls," 38 cts.

"Flora's Festival Polka," by the celebrated composer and popular pianist, Alfred Jael. This is a choice production, varied but not difficult. 62 cents.

HORACE WATERS, Publisher and Dealer in Pianos, Melodeons, and all kinds of music merchandise, 333 Broadway, N. Y.

N. B. American and Foreign Music supplied as soon as in print, and sent by mail to any part of the Union postage free.

VALUABLE THEOLOGICAL WORKS.
BARROW'S COMPLETE WORKS.
LEIGHTON'S COMPLETE WORKS
LIFE OF THE EMPEROR JULIAN, by Neander.
STURTEVANT'S PREACHER'S MANUAL.
LIFE AND LABOURS OF ST. AUGUSTINE, translated from the German of Dr. Philip Schaff, by Prof. T. C. Porter.
STTDENTS' BIBLE, Greek and English, 4to. and 8vo., with blank margin. Do. do. TESTAMENT.

Published by RIKER, THORNE & CO., 129 Fulton street.

In Press,

A HARMONY OF THE GOSPELS, in the Greek of the received text, on the plan of the author's English Harmony, with the most important various readings, being grammatical explanations, select Biblical References and Chronological Notes, for the use of students and others. By James Strong, A. M. jy15-3t

NEW PUBLICATIONS of the General Protestant Episcopal Sunday School Union and Church Book Society.—Third of the Series of 12mo. Tracts:

The Pastor's Appeal to his Flock on Confirmation, The Holy Communion, and The Christian Life: by the author of "Reasons why I am a Churchman"—an enlargement of the original work, 48 pp., paper covers; six dollars per hundred.

The Catechist's Manual.—The Subjects are broken up into Lessons of convenient leugth, in the form of Questions and Answers, with Texts, Proofs, and References, at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labours, in training the young in the knowledge and obedience of the truth.

Series 1.—The Holy Catholic Church; 67 pages. 6c.
Series 2.—The Lord's Holy Temple; 39 pages. 4c.
Series 3.—Divine Worship; 89 pages. 8c.
Series 4.—The Lord's Day; 61 pages. 6c.
Series 5.—Holy Days and Seasons; 97 pages. 8c.
Series 6.—The Christian Ministry; 50 pages. 5c.

Address orders to D. DANA, Jr., Agent,
Ap1-tf 637 Broadway, N. Y.

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, **637 BROADWAY.**

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of Primers, Reading-Lessons, Catechisms, Bible Questions, Questions on the Services of the Church, Short Prayers, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS for GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.

"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."

"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted." —*The Church Journal.*

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